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Thalaba the Destroyer.

by

Robert Southey.

Ποιημάτων ακραλῆς ἡ ἐλευθερία, καὶ νόμος εἰς,
το δοξάν τῷ ποιητῇ.

Lucian, Quomodo Hist. scribenda.

THE FIRST VOLUME.

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THALABA THE DESTROYER,

A

METRICAL ROMANCE.

BY

ROBERT SOUTHEY.

TWO VOLUMES.

PREFACE.

In the continuation of the Arabian Tales, the Domdaniel is mentioned; a Seminary for evil Magicians under the Roots of the Sea. From this seed the present Romance has grown. Let me not be supposed to prefer the metre in which it is written, abstractedly considered, to the regular blank verse; the noblest measure, in my judgment, of which our admirable language is capable. For the following Poem I have preferred it, because it suits the varied subject; it is the *Arabesque* ornament of an Arabian tale.

The dramatic sketches of Dr. Sayer, a volume which no lover of poetry will recollect without pleasure, induced me when a young versifier, to practise in this metre. I felt that while it gave the poet a wider range of expression, it satisfied the ear of the reader. It were easy to make a parade of learning by enumerating the various feet which it admits; it is only needful to observe that no two lines are employed in *sequence* which can be read into one. Two six-syllable lines (it will perhaps be answered) compose an Alexandrine: the truth is that the Alexandrine, when harmonious, is composed of two six-syllable lines.

One advantage this metre assuredly possesses; the dullest reader cannot distort

it into discord: he may read it with a *prose mouth*, but its flow and fall will still be perceptible. Verse is not enough favoured by the English reader: perhaps this is owing to the obtrusiveness, the regular Jews-harp *twing-twang*, of what has been foolishly called heroic measure. I do not wish the *improvisatorè* tune, but something that denotes the sense of harmony, something like the accent of feeling; like the tone which every Poet necessarily gives to Poetry.

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The First Book.

THALABA THE DESTROYER.

THE FIRST BOOK.

How beautiful is night !
A dewy freshness fills the silent air,
No mist obscures, no little cloud
Breaks the whole serene of heaven :
In full-orbed glory the majestic moon
Rolls thro the dark blue depths.
Beneath her steady ray
The desert circle spreads,
Like the round ocean, girdled with the sky.
How beautiful is night !

▲

I. 2

Who at this untimely hour
Wanders o'er the desert sands ?
No station is in view,
No palm-grove islanded amid the waste.
The mother and her child,
The widow and the orphan at this hour
Wander o'er the desert sands.

Alas ! the setting sun
Saw Zeinab in her bliss,
Hodeirah's wife beloved.
Alas ! the wife beloved,
The fruitful mother late,
Whom when the daughters of Arabia named
They wished their lot like her's ;
She wanders o'er the desert sands
A wretched widow now,
The fruitful mother of so fair a race,
With only one preserved,
She wanders o'er the wilderness.

I. 3

No tear relieved the burthen of her heart;
Stunned with the heavy woe she felt like one
Half-wakened from a midnight dream of blood.

But sometimes when her boy
Would wet her hand with tears,
And looking up to her fixed countenance,
Amid his bursting sobs
Say the dear name of MOTHER, then would she
Utter a feeble groan.

At length collecting, Zeinab turned her eyes
To heaven, exclaiming, "praised be the Lord!

"He gave,* he takes away,

"The Lord our God is good!"



* The Lord gave, and the Lord taketh away; blessed be the name of the Lord.—*Job. i. 21.*

I have placed a scripture phrase in the mouth of a Mohammedan; but it is a saying of Job, and there can be no impropriety in making a modern Arab speak

I. 4

" Good is he ?" cried the boy,
" Why are my brethren and my sisters slain ?
" Why is my father killed ?
" Did ever we neglect our prayers,
" Or ever lift a hand unclean to heaven ?
" Did ever stranger from our tent
" Unwelcomed turn away ?
" Mother, he is not good !"

Then Zeinab beat her breast in agony,
" O God forgive my child !



like an ancient one. Resignation is particularly inculcated by Mohammed, and of all his precepts it is that which his followers have best observed : it is even the vice of the East. It had been easy to have made Zeinab speak from the Koran, if the same language of the Koran could be remembered by the few who have toiled through its dull tautology. I thought it better to express a feeling of religion in that language with which our religious ideas are connected.

"He knows not what he says !

"Thou know'st I did not teach him thoughts like these,

"O Prophet, pardon him !"

She had not wept till that assuaging prayer . .

The fountains of her eyes were opened then,

And tears relieved her heart.

She raised her swimming eyes to Heaven,

"Allah, thy will be done !

"Beneath the dispensation of thy wrath

"I groan, but murmur not.

"The Day of the Trial will come,

"When I shall understand how profitable

"It is to suffer now."

Young Thalaba in silence heard reproof,

His brow in manly frowns was knit,

With manly thoughts his heart was full.

"Tell me who slew my father ?" cried the boy.

Zeinab replied and said,

I. 6

" I knew not that there lived thy father's foe.

" The blessings of the poor for him

" Went daily up to Heaven,

" In distant lands the traveller told his praise.

" I did not think there lived

" Hodeirah's enemy."

" But I will hunt him thro' the earth !"

Young Thalaba exclaimed.

" Already I can bend my father's bow,

" Soon will my arm have strength

" To drive the arrow-feathers to his heart.

Zeinab replied, " O Thalaba, my child,

" Thou lookest on to distant days,

" And we are in the desert far from men !"

Not till that moment her afflicted heart

Had leisure for the thought.

She cast her eyes around,

I. 7

Alas ! no tents were there
Beside the bending sands ;
No palm tree rose to spot the wilderness.
The dark blue sky closed round
And rested † like a dome
Upon the circling waste.
She cast her eyes around,
Famine and Thirst were there . .
Then the mother bowed her head,
And wept upon her child.

. . Sudden a cry of wonder
From Thalaba aroused her,
She raised her head, and saw
Where high in air a stately palace rose.



† La mer n'est plus qu'un cercle aux yeux des Matelots,
Ou le Ciel forme un dôme appuyé sur les flots.

Le Nouveau Monde. par M. Le Squire.

Amid a grove embowered
 Stood the prodigious pile,
 Trees of such ancient majesty
 Towered not on Yemen's happy hills,
 Nor crowned the stately brow of Lebanon.
 Fabric so vast, so lavishly enriched,
 For Idol, or for Tyrant, never yet
 Raised the slave race of men
 In Rome, nor in the elder Babylon,
 Nor old Persepolis,
 Nor where the family of Greece
 Hymned Eleutherian Jove.
 Here studding azure* tablatures

• The magnificent Mosque at Tauris is faced with
 varnished bricks of various colours, *like most fine build-
 ings in Persia*, says Tavernier. One of its domes is
 covered with white flower work upon a green ground,
 the other has a black ground, spotted with white stars.

And rayed with feeble light,
 Star-like the ruby and the diamond shone :

Gilding is also common upon Oriental buildings. At Boghar in Bactria our old traveller Jenkinson† saw “many houses, temples, and monuments of stone sumptuously builded and gilt.”

In Pegu “they consume about their Varely or idol houses great store of leafe-gold, for that they overlay all the tops of the houses with gold, and some of them are covered with gold from the top to the foote; in covering whereof there is great store of gold spent, for that every ten years they new overlay them with gold, from the top to the foote, so that with this vanetie they spend great abundance of golde. For every ten years the rain doeth consume the gold from these houses.”

*Cæsar Frederick,
 in Hakluyt.*

A waste of ornament and labour characterises all the works of the Orientalists. I have seen illuminated

† Hakluyt.

Here on the golden towers
 The yellow moon-beam lay ;
 Here with white splendour floods the silver wall.

Persian manuscripts that must each have been the toil of many years, every page painted, not with representations of life and manners, but usually like the curves and lines of a Turkey carpet, conveying no idea whatever, as absurd to the eye as nonsense-verses to the ear. The little of their literature that has reached us is equally worthless. Our *barbarian* scholars have called Ferdusi the Oriental Homer. We have a specimen of his poem ; the translation is said to be bad, and certainly must be unfaithful, for it is in rhyme ; but the vilest copy of a picture at least represents the subject and the composition. To make this Iliad of the East, as they have sacrilegiously stiled it, a good poem ; would be realizing the dreams of Alchemy, and transmuting lead into gold.

The Arabian Tales certainly abound with genius ; they have lost their metaphorical rubbish in passing through the filter of a French translation.

Less wonderous pile and less magnificent
 Sennamar† built at Hirah, tho' his art
 Sealed with one stone the ample edifice
 And made its colours, like the serpents skin
 Play with a changeful beauty : him, its Lord
 Jealous lest after-effort might surpass
 The now unequalled palace, from its height
 Dashed on the pavement down.



† The Arabians call this palace one of the wonders of the world. It was built for Nôman-al-Aôuar, one of those Arabian Kings who reigned at Hirah. A single stone fastened the whole structure ; the colour of the walls varied frequently in a day. Nôman richly rewarded the architect Sennamar ; but recollecting afterwards that he might build palaces equal, or superior in beauty for his rival kings, ordered that he should be thrown from the highest tower of the edifice.

D'Herbelot.

They entered, and through aromatic paths

Wondering they went along.

At length upon a mossy bank

Beneath a tall mimosa's shade

That o'er him bent its living canopy,

They saw a man reclined.

Young he appeared, for on his cheek there shone

The morning glow of health,

And the brown beard curled close around his chin.

He slept, but at the sound

Of coming feet awakening, fixed his eyes

In wonder, on the wanderer and her child.

"Forgive us," Zeinab cried,

"Distress hath made us bold.

"Relieve the widow and the fatherless.

"Blessed are they who succour the distressed ;

"For them hath God appointed Paradise."

He heard, and he looked up to heaven,

And tears ran down his cheeks :

" It is a human voice !

" I thank thee, O my God !

" How many an age has past

" Since the sweet sounds have visited mine ear !

" I thank thee, O my God,

" It is a human voice !"

To Zeinab turning then he cried

" O mortal who art thou

.. " Whose gifted eyes have pierced

" The shadow of concealment that hath wrapt

" These bowers, so many an age,

" From eye of mortal man ?

" For countless years have past

" And never foot of man

" The bowers of Irem trod.

" Save only I, a miserable wretch

" From Heaven and Earth shut out !"

Fearless, and scarce surprized,

I. 14

For grief in Zeinab's soul
All other feeblér feelings overpowered,
She answered, " Yesterday
" I was a wife beloved,
" The fruitful mother of a numerous race.
" I am a widow now,
" Of all my offspring this alone is left.
" Praise to the Lord our God,
" He gave, he takes away !"

Then said the stranger, " Not by Heaven unseen
" Nor with unguided feet
" Thy steps have reached this secret place.
" Nor for light purpose is the Veil,
" That from the Universe hath long shut out
" These ancient bowers, withdrawn.
" Hear thou my words, O mortal, in thy heart
" Treasure the wonders I shall tell ;
" And when amid the world
" Thou shalt emerge again

" Repeat the warning tale.

" Why have the Fathers suffered, but to make

" The Children wisely safe ?"

" The Paradise of Irem† this,



† The tribe of Ad were descended from Ad, the son of Aus or Uz, the son of Irem, the son of Shem, the son of Noah, who after the confusion of tongues, settled in Al Ahkâf, or the winding sands, in the province of Hadramaut, where his posterity greatly multiplied. Their first King was Shedad, the son of Ad, of whom the eastern writers deliver many fabulous things, particularly that he finished the magnificent city his father had begun, wherein he built a fine palace, adorned with delicious gardens, to embellish which he spared neither cost nor labour, proposing thereby to create in his subjects a superstitious veneration of himself as a God. This garden or paradise was called the garden of Irem, and is mentioned in the Koran, and often alluded to by the Oriental writers. The city they tell us, is still standing in the deserts of Aden, being preserved by providence as a monument of divine

“ And that the palace pile

“ Which Shedad built, the King.



justice, though it be invisible, unless very rarely, when God permits it to be seen : a favour one Colabah pretended to have received in the reign of the Khalif Mo-âwiyah, who sending for him to know the truth of the matter, Colabah related his whole adventure ; that as he was seeking a Camel he had lost, he found himself on a sudden at the gates of this city, and entering it, saw not one inhabitant, at which being terrified, he stayed no longer than to take with him some fine stones which he shewed the Khalif.

Sale.

The descendants of Ad in process of time falling from the worship of the true God into idolatry, God sent the prophet Houd (who is generally agreed to be Heber) to preach the unity of his essence and reclaim them. Houd preached for many years to this people without effect, till God at last was weary of waiting for their repentance. The first punishment which he inflicted was a famine of three years continuance, during all which time the heavens were closed upon them. This, with the evils which it caused, destroyed a great part of this people, who were then the richest and most powerful of all in Arabia.

“ Alas ! in the days of my youth
 “ The hum of the populous world

The Adites seeing themselves reduced to this extremity, and receiving no succour from their false Gods, resolved to make a pilgrimage to a place in the province of Hegiaz, where at present Mecca is situated. There was then a hillock of red sand there, around which a great concourse of different people might always be seen ; and all these nations, the faithful as well as the unfaithful, believed that by visiting this spot with devotion, they should obtain from God whatever they petitioned for, respecting the wants and necessities of life.

The Adites having then resolved to undertake this religious journey, chose seventy men, at whose head they appointed Mortadh and Kail, the two most considerable personages of the country, to perform this duty in the name of the whole nation, and by this means procure rain from Heaven, without which their country must be ruined. The deputies departed, and were hospitably received by Moâwiyah, who at that time reigned in the province of Hegiaz. They explained to him the occasion of their journey, and demanded leave to proceed and perform their devotions at the Red Hillock, that they might procure rain.

" Was heard in yon wilderness waste !

Mortadh, who was the wisest of this company, and who had been converted by the Prophet Houd, often remonstrated with his associates that it was useless to take this journey for the purpose of praying at this chosen spot, unless they had previously adopted the truths which the Prophet preached, and seriously repented of their unbelief. For how, said he, can you hope that God will shed upon us the abundant showers of his mercy, if we refuse to hear the voice of him whom he hath sent to instruct us ?

Kail who was one of the most obstinate in error, and consequently of the Prophets worst enemies, hearing the discourses of his colleague, requested King Moâwiyah to detain Mortadh prisoner, whilst he and the remainder of his companions proceeded to make their prayers upon the Hillock. Moâwiyah consented, and detaining Mortadh captive, permitted the others to pursue their journey and accomplish their vow.

Kail, now the sole chief of the deputation, having arrived at the place, prayed thus, Lord give to the people of Ad such rains as it shall please thee. And he had scarcely finished when there appeared three clouds in the sky,

“O'er all the winding sands†

one white, one red, the third black. At the same time these words were heard to proceed from Heaven, chuse which of the three thou wilt. Kail chose the black, which he imagined the fullest, and most abundant in water, of which they were in extreme want. After having chosen, he immediately quitted the place and took the road to his own country, congratulating himself on the happy success of his pilgrimage.

As soon as Kail arrived in the valley of Magaith, a part of the territory of the Adites, he informed his countrymen of the favourable answer he had received, and of the cloud which was soon to water all their lands. The senseless people all came out of their houses to receive it, but this cloud, which was big with the divine vengeance produced only a wind, most cold and most violent, which the Arabs call Sarsar ; it continued to blow for seven days and seven nights, and exterminated all the unbelievers of the country, leaving only the Prophet Houd alive, and those who had heard him and turned to the faith.

D'Herbelot

† Al-Ahkaf signifies the Winding Sands.

- “ The tents of Ad were pitch'd ;
“ Happy Al-Ahkaf then,
“ For many and brave were her sons,
“ Her daughters were many and fair.
- “ My name was Aswad then . .
“ Alas ! alas ! how strange
“ The sound so long unheard !
“ Of noble race I came,
“ One of the wealthy of the earth my Sire.
“ An hundred horses in my father's stalls
“ Stood ready for his will ;
“ Numerous his robes of silk,
“ The number of his camels was not known.
“ These were my heritance,
“ O God ! thy gifts were these ;
“ But better had it been for Aswad's soul
“ To have asked alms on earth,
“ And begged the crumbs that from his table fell,
“ So he had known thy word.

I. 21

- “ Boy who hast reached this solitude,
“ Fear the Lord in the days of thy youth!
 “ My knee was never taught
 “ To bend before my God,
 “ My voice was never taught
 “ To shape one holy prayer.
“ We worshipped Idols, wood and stone,
“ The work of our own foolish hands
“ We worshipped in our foolishness.
 “ Vainly the Prophet's voice
 “ Its frequent warning raised;
 “ REPENT, AND BE FORGIVEN!”—
“ We mocked the messenger of God,
“ We mocked the Lord, long-suffering, slow to wrath

“ A mighty work the pride of Shedad planned,
 “ Here in the wilderness to form
 “ A garden more surpassing fair
 “ Than that before whose gate,
“ The lightning of the Cherub's fiery sword

I. 22

- “ Waves wide to bar access
“ Since Adam, the transgressor, thence was driven.
“ Here too would Shedad build
“ A kingly pile sublime,
“ The palace of his pride.
“ For this exhausted mines
“ Supplied their golden store,
“ For this the central caverns gave their gems ;
“ For this the woodman's axe
“ Opened the cedar forest to the sun ;
“ The silkworm of the East
“ Spun her sepulchral egg ;
“ The hunter African
“ Provoked the danger of the elephant's wrath ;
“ The Ethiop, keen of scent
“ Detects the ebony,*
-

* I have heard from a certain Cyprian botanist, that the Ebony does not produce either leaves or fruit, and that

" That deep-inearthed; and hating light,
 " A leafless tree and barren of all fruit,
 " With darkness feeds her boughs of raven grain..
 " Such were the treasures lavished in yon pile;
 " Ages have past away
 " And never mortal eye
 " Gazed on their vanity.

 " The garden's copious springs
 " Blest that delightful spot,
 " And every flower was planted here
 " That makes the gale of evening sweet.
 " He spake, and bade the full-grown forest rise
 " His own creation ; should the King



it is never seen exposed to the sun : that its roots are
 indeed under the earth, which the Æthiopians dig out,
 and that there are men among them skilled in finding
 the place of its concealment.

Pausanias. translated by Taylor.

I. 24

- “ Wait for slow Nature’s work ?
“ All trees that bend with luscious fruit,
“ Or wave with feathery boughs,
“ Or point their spiring heads to heaven,
“ Or spreading wide their shadowy arms
“ Invite the traveller to repose at noon,
“ Hither, uprooted with their native soil,
“ The labour and the pain of multitudes,
“ Mature in beauty, bore them.
“ Here, frequent in the walks
“ The marble statue stood
“ Of heroes and of chiefs.
“ The trees and flowers remain
“ By Nature’s care perpetuate and self-sown.
“ The marble statues long have lost all trace
“ Of heroes and of chiefs,
“ Huge shapeless stones they lie
“ O’er-grown with many a flower.
“ The work of pride went on . .

I. 25

- “ Often the Prophet's voice
“ Denounced impending woe . .
“ We mocked at the words of the Seer.
“ We mocked at the wrath of the Lord.
“ A long continued drought first troubled us,
“ Three years no cloud had formed,
“ Three years no rain had fallen.
“ The wholesome herb was dry,
“ The corn matured not for the food of man,
“ The wells and fountains failed.
“ O hard of heart, in whom the punishment
“ Awoke no sense of guilt !
“ Headstrong to ruin, obstinately blind,
“ To Idols† we applied for aid ;
-

† The Adites worshipped four Idols, Sakiah the dispenser of rain, Hafedah the protector of travellers, Razecah the giver of food, and Salemah the preserver in sickness.

D'Herbelot. Salr.

I. 26

" Sakia we invoked for rain,

" We called on Razeka for food . .

" They did not hear our prayers, they could not hear !

" No cloud appeared in Heaven,

" No nightly dews came down,

" Then to the place of concourse,* messengers

" Were sent to Mecca, where the nations came,

" Round the Red Hillock, kneeling, to implore

" God in his favoured place,

" We sent to call on God ;

" Ah fools ! unthinking that from all the earth

" The heart ascends to him.



* Mecca was thus called. Mohammed destroyed the other superstitions of the Arabs, but he was obliged to adopt their old and rooted veneration for the Well and the Black Stone, and transfer to Mecca the respect and reverence which he had designed for Jerusalem.

" We sent to call on God ;
" Ah fools ! to think the Lord
" Would hear their prayers abroad
" Who made no prayers at home !

" Meantime the work of pride went on,
" And still before our Idols, wood and stone,
" We bowed the impious knee.

" Turn men of Ad, and call upon the Lord,"
" The Prophet Houd exclaimed.

" Turn men of Ad, and look to Heaven,
" And fly the wrath to come.
" We mocked the Prophet's words ;
" Now dost thou dream old man.
" Or art thou drunk with wine ?

" Future woe and wrath to come,
" Still thy prudent voice forebodes ;
" When it comes will we believe,
" Till it comes will we go on
" In the way our fathers went.

“ Now are thy words from God ?

“ Or dost thou dream, old man,

“ Or art thou drunk with wine ?”

“ So spake the stubborn race

“ The unbelieving ones,

“ I too of stubborn unbelieving heart

“ Heard him and heeded not.

“ It chanced my father went the way of man,

“ He perished in his sins.

“ The funeral rites were duly paid,

“ We bound a camel to his grave

“ And left it there to die,

“ So if the resurrection† came



† Some of the Pagan Arabs when they died, had their Camel tied by their sepulchre, and so left without meat or drink to perish, and accompany them to the other world, lest they should be obliged at the Resurrection to go on foot, which was accounted very scandalous.

I. 29

"Together they might rise.

"I past my father's grave,

"I heard the Camel moan.

"She was his favourite beast,

"One that carried me in infancy,

"The first that by myself I learnt to mount.

"Her limbs were lean with famine, and her eyes

"Looked ghastlily with want.

"She knew me as I past,

"She stared* me in the face,



Ali affirmed that the pious when they come forth from their sepulchres shall find ready prepared for them white-winged Camels with saddles of gold. Here are some footsteps of the doctrine of the ancient Arabians

Sal.

* "She stared me in the face."

This line is in one of the most beautiful passages of our old Ballads, so full of beauty. I have never seen the Ballad in

I. 30

“ My heart was touched, had it been human else ?

“ I thought no eye was near, and broke her bonds,

“ And drove her forth to liberty and life.

“ The Prophet Houd beheld,

“ He lifted up his voice,

“ Blessed art thou, young man,



print, and with some trouble, have procured only an imperfect copy from memory. It is necessary to insert some of the preceding stanzas. The title is

Old Poulter's mare.

At length old age came on her

And she grew faint and poor,

Her master he fell out with her

And turned her out of door,

Saying, if thou wilt not labour,

I prithee go thy way,—

And never let me see thy face

Until thy dying day.

I. 31

" Blessed art thou, O Aswad, for the deed t

" In the day of visitation,

" In the fearful hour of judgment,

" God will remember thee !"

" The day of visitation was at hand,



These words she took unkind

And on her way she went,

For to fulfill her master's will

Always was her intent,

The hills were very high

The vallies very bare,

The summer it was hot and dry,

It starved Old Poulter's Mare.

Old Poulter he grew sorrowful

And said to his kinsman Will,

Pd have thee go and seek the Mare.

O'er valley and o'er hill,

Go, go, go, go, says Poulter,

And make haste back again,

For until thou hast found the Mare.

In grief I shall remain.

I. 32

“ The fearful hour of judgment hastened on.

“ Lo Shedad's mighty pile complete,

“ The palace of his pride.

“ Would ye behold its wonders, enter in !

“ I have no heart to visit it !

“ Time hath not harmed the eternal monument,



Away went Will so willingly,

And all day long he sought :

Till when it grew towards the night,

He in his mind bethought,

He would go home and rest him

And come again to-morrow,

For if he could not find the Mare

His heart would break with sorrow.

He went a little farther

And turned his head aside,

And just by goodman Whitfield's gate

Oh there the Mare he spied.

He asked her how she did,

She stared him in the face,

Then down she laid her head again,—

She was in wretched case.

I. 33

- “ Time is not here, nor days, nor months, nor years,
“ An everlasting now of misery ! . .
 “ Ye must have heard their fame,
 “ Or likely ye have seen
 “ The mighty Pyramids,
“ For sure those mighty piles shall overlive
“ The feeble generations of mankind.
“ What tho’ unmoved they bore* the deluge weight,
-

* Concerning the Pyramids, “ I shall put down, says Greaves, that which is confessed by the Arabian writers to be the most probable relation, as is reported by Ibn Abd Alhokm, whose words out of the Arabick are these. “ the greatest part of chronologers agree, that he which built the Pyramids, was, Saurid Ibn Salhouk, King of Egypt, who lived three hundred years before the flood. The occasion of this was, because he saw in his sleep, that the whole earth was turned over with the inhabitants of it, the men lying upon their faces, and the stars falling down and striking one another, with a terrible noise ; and being troubled, he concealed it. After this he saw the fixed

Vol. I.

C

“Survivors of the ruined world ?

“What tho’ their founder filled with miracles



stars falling to the earth, in the similitude of white fowl, and they snatched up men, carrying them between two great mountains ; and these mountains closed upon them, and the shining stars were made dark. Awaking with great fear, he assembles the chief priests of all the provinces of Egypt, an hundred and thirty priests, the chief of them was called Aclimum. Relating the whole matter to them, they took the altitude of the stars, and making their prognostication, foretold of a deluge. The King said, will it come to our country ? they answered, yea, and will destroy it. And there remained a certain number of years for to come, and he commanded in the mean space to build the Pyramids, and a vault to be made, into which the river Nilus entering should run into the countries of the west, and into the land Al-Said. And he filled them with *telesmes*,† and with strange things, and



† That which the Arabians commonly mean by *telesmes*, are certain *sigilla* or *amuleta*, made under such and such an aspect, or configuration of the stars and planets, with several characters accordingly inscribed.

“ And wealth miraculous their ample vaults ?

“ Compared with yonder fabric, and they shrink



with riches and treasures and the like. He engraved in them all things that were told him by wise men, as also all profound sciences, the names of *alakakis*,* the uses and hurts of them ; the science of astrology and of arithmetick, and of geometry, and of physick. All this may be interpreted by him that knows their characters and language. After he had given order for this building, they cut out vast columns and wonderful stones. They fetch massy stones from the Æthiopians, and made with these the foundation of the three Pyramids, fastening them together with lead and iron. They built the gates of them forty cubits under ground, and they made the height of the Pyramids one hundred royal cubits, which are fifty



* *Alakakir*, amongst other significations, is the name of a precious stone ; and therefore in Abulfeda it is joined with *yacut*, a ruby. I imagine it here to signify some magical spell, which it may be was engraven on this stone.

“ The baby wonders of a woman's work !

“ Here emerald columns o'er the marble courts



of ours in these times ; he also made each side of them an hundred royal cubits. The beginning of this building was in a fortunate horoscope. After that he had finished it, he covered it with coloured satten from the top to the bottom ; and he appointed a solemn festival, at which were present all the inhabitants of his kingdom. Then he built in the western Pyramid thirty treasures, filled with store of riches, and utensils, and with signatures made of precious stones, and with instruments of iron, and vessels of earth, and with arms that rust not, and with glass which might be bended and yet not broken, and with several kind of alakakirs, single and double, and with deadly poisons, and with other things besides. He made also in the east Pyramid divers celestial spheres and stars, and what they severally operate in their aspects, and the perfumes which are to be used to them, and the books which treat of these matters. He also put in the coloured Pyramid the commentaries of the Priests, in chests of black marble, and with every Priest a book, in which were the wonders of his profession, and of his actions, and of his nature, and what was done in his

“ Fling their green rays, as when amid a shower
 “ The sun shines loveliest on the vernal corn.



time, and what is, and what shall be, from the beginning of time to the end of it. He placed in every Pyramid a treasurer. The treasurer of the westerly Pyramid was a statue of marble stone, standing upright with a lance, and upon his head a serpent wreathed. He that came near it, and stood still, the serpent bit him of one side, and wreathing round about his throat and killing him, returned to his place. He made the treasurer of the east Pyramid, an idol of black agate, his eyes open and shining, sitting upon a throne with a lance; when any looked upon him, he heard of one side of him a voice, which took away his sense, so that he fell prostrate upon his face, and ceased not till he died. He made the treasurer of the coloured Pyramid a statue of stone, called *Albut*, sitting: he which looked towards it was drawn by the statue, till he stuck to it, and could not be separated from it, till such time as he died. The Coptites write in their books, that there is an inscription engraven upon them, the exposition of which in Arabick is this, *I KING SAURID built the Pyramids in such and such a time, and finished them in six years: he*

" Here Shedad bade the sapphire floor be laid,
 " As tho' with feet divine

that comes after me, and says that he is equal to me, let him destroy them in six hundred years; and yet it is known, that it is easier to pluck down, than to build up: I also covered them, when I had finished them, with satten; and let him cover them with mats. After that ALMAMON the Calif entered Ægypt, and saw the Pyramids. He desired to know what was within, and therefore would have them opened. They told him it could not possibly be done. He replied I will have it certainly done. And that hole was opened for him, which stands open to this day, with fire and vinegar. Two smiths prepared and sharpened the iron and engines, which they forced in, and there was a great expence in the opening of it. The thickness of the wall was found to be twenty cubits; and when they came to the end of the wall, behind the place they had digged, there was an ewer of green emerald; in it were a thousand dinars very weighty, every dinar was an ounce of our ounces: they wondered at it, but knew not the meaning of it. Then ALMAMON said, cast up the account, how much hath been spent in making the entrance; they cast it up, and

“ To trample azure light,
 “ Like the blue pavement of the firmament.
 “ Here self-suspended hangs in air,
 “ As its pure substance loathed material touch,



to it was the same sum which they found, it neither exceeded nor was defective. Within they found a square well, in the square of it there were doors, every door opened into a house (or vault) in which there were dead bodies wrapped up in linen. They found towards the top of the Pyramid, a chamber, in which there was an hollow stone : in it was a statue of stone like a man, and within it a man, upon whom was a breast-plate of gold set with jewels ; upon his breast was a sword of invaluable price, and at his head a carbuncle of the bigness of an egg, shining like the light of the day ; and upon him were characters written with a pen, no man knows what they signify. After ALMAMON had opened it, men entered into it for many years, and descended by the slippery passage which is in it ; and some of them came out safe, and others died.”

Graves's Pyramidographia.

“ The living† carbuncle ;
 “ Sun of the lofty dome
 “ Darkness has no dominion o’er its beams ;
 “ Intense it glows, an ever-flowing tide



† The Carbuncle is to be found in most of the subterranean palaces of Romance. I have nowhere seen so circumstantial an account of its wonderful properties as in a passage of Thuanus, quoted by Setphanus in his notes to Saxo Grammaticus.

“ Whilst the King was at Bologna a stone wonderful in its species and nature was brought to him from the East Indies, by a man unknown, who appeared by his manners to be a Barbarian. It sparkled as tho’ all burning with an incredible splendour, flashing radiance, and shooting on every side its beams, it filled the surrounding air to a great distance with a light scarcely by any eyes endurable. In this also it was wonderful, that being most impatient of the earth, if it was confined, it would force its way and immediately fly aloft ; neither could it be contained by any art of man in a narrow place, but appeared only to love those of ample extent.

“ Of glory, like the day-flood in its source.

“ Impious ! the Trees of vegetable gold,

“ Such as in Eden’s groves



It was of the utmost purity stained by no soil nor spot. Certain shape it had none, for its figure was inconstant and momentarily changing, and tho’ at a distance it was beautiful to the eye, it would not suffer itself to be handled with impunity, but hurt those who obstinately struggled with it, as many persons before many spectators experienced. If by chance any part of it was broken off, for it was not very hard, it become nothing less.

Thuanus. Lib. 8.

In the Mirror of Stones, Carbuncles are said to be male and female. The females throw out their brightness : the stars appear burning within the males.

Like many other jewels the Carbuncle was supposed to be an animal substance, formed in the serpent. The serpent’s ingenious method of preserving it from the song of the charmer is related in an after note. Book 9.

I. 42

“ Yet innocent it† grew,
“ Impious! he made his boast, tho’ heaven had hidden
“ So deep the baneful ore,
“ That they should branch and bud for him,
“ That art should force their blossoms and their fruit,
“ And re-create for him,
“ Whate’er was lost in Paradise.
“ Therefore at Shedad’s voice

† Adam, says a Moorish Author, after having eaten the forbidden fruit, sought to hide himself under the shade of the trees that form the bowers of Paradise: the Gold and Silver trees refused their shade to the father of the human race. God asked them why they did so: because, replied the trees, Adam has transgressed against your commandment. Ye have done well, answered the Creator; and that your fidelity may be rewarded, ’tis my decree that men shall hereafter become your slaves, and that in search of you they shall dig into the very bowels of the earth.

Chénier.

I. 43

“ Here towered the palm, a silver trunk,
“ The fine gold net-work† growing out
 “ Loose from its rugged boughs.
“ Tall as the Cedar of the mountain, here
“ Rose the gold branches, hung with emerald leaves,
“ Blossomed with pearls, and rich with ruby fruit.
“ O Ad ! my country ! evil was the day
 “ That thy unhappy sons

† A great number of stringy fibres seem to stretch out from the boughs of the Palm, on each side, which cross one another in such a manner, that they take out from between the boughs, a sort of bark like close network, and this they spin out with the hand, and with it make cords of all sizes, which are mostly used in Egypt. They also make of it a sort of brush for cloaths.

Pococke.

“ Crouched at this Nimrod's throne,*
 “ And placed him on the pedestal of power,
 “ And laid their liberties beneath his feet,
 “ Robbing their children of the heritance
 “ Their fathers handed down.
 “ What was to him the squandered wealth ?

* Shedad was the first King of the Adites. I have ornamented his palace less profusely than the oriental writers who describe it. In the notes to the *Bahar-Danush* is the following account of its magnificence from the *Tofet al Mujalis*.

A pleasant and elevated spot being fixed upon, Shudaud dispatched an hundred chiefs to collect skilful artists and workmen from all countries. He also commanded the monarchs of Syria and Ormus to send him all their jewels and precious stones. Forty camel loads of gold, silver, and jewels, were daily used in the building, which contained a thousand spacious quadrangles of many thousand rooms. In the areas were artificial trees of gold and silver, whose leaves were emeralds,

" What was to him the burthen of the land,
 " The lavished misery ?
 " He did but speak his will,
 " And like the blasting Siroc of the East,
 " The ruin of the royal voice
 " Found its way every-where.

and fruit clusters of pearls and jewels. The ground was strewed with ambergris, musk, and saffron. Between every two of the artificial trees was planted one of delicious fruit. This romantic abode took up five hundred years in the completion. When finished, Shuddaud marched to view it ; and, when arrived near, divided two hundred thousand youthful slaves, whom he had brought with him from Damascus, into four detachments, which were stationed in cantonments prepared for their reception on each side of the garden, towards which he proceeded with his favourite courtiers. Suddenly was heard in the air a voice like thunder, and Shuddaud looking up, beheld a personage of majestic figure and stern aspect, who said, " I am the Angel
 " of Death, commissioned to seize thy impure soul."

I. 46

“ I marvel not that he, whose power
“ No earthly law, no human feeling curbed,
“ Mocked at the living God !

“ And now the King's command went forth
“ Among the people, bidding old and young,
“ Husband and wife, the master and the slave,
“ All the collected multitudes of Ad,
“ Here to repair, and hold high festival,
“ That he might see his people, they behold
“ Their King's magnificence and power.
“ The day of festival arrived,

Shuddaud exclaimed, “ give me leisure to enter the garden,” and was descending from his horse, when the seizer of life snatched away his impure spirit, and he fell dead upon the ground. At the same time lightnings flashed and destroyed the whole army of the infidel ; and the rose garden of Irim became concealed from the sight of man.

I. 47

" Hither they came, the old man and the boy,
" Husband and wife, the master and the slave,
" Hither they came. from yonder high tower top,
" The loftiest of the Palace, Shedad looked
" Down on his tribe : their tents on yonder sands
" Rose like the countless billows of the sea.
" Their tread and voices like the ocean roar,
" One deep confusion of tumultuous sounds.
" They saw their King's magnificence ; beheld
" His Palace sparkling like the Angel domes
" Of Paradise ; his garden like the bowers
" Of early Eden, and they'shouted out
" Great is the King, a God upon the earth !

" Intoxicate with joy and pride
" He heard their blasphemies,
" And in his wantonness of heart he bade
" The Prophet Houd be brought,
" And o'er the marble courts,
" And o'er the gorgeous rooms

" Glittering with gems and gold,
 " He led the Man of God.
 " Is not this a stately pile ?"
 " Cried the Monarch in his joy.
 " Hath ever eye beheld,
 " Hath ever thought conceived,
 " Place more magnificent ?
 " Houd, they saw that Heaven imparted
 " To thy lips the words of wisdom !
 " Look at the riches round
 " And value them aright,
 " If so thy wisdom can."

 " The Prophet heard his vaunt
 " And answered with an awful smile,
 " Costly thy palace King !
 " But only in the hour† of death
 " Man learns to value things like these aright.

† Lamai relates that a great Monarch, whom he does not name, having erected a superb Palace, wished to

- " Hast thou a fault to find
 " In all thine eyes have seen ?
 " Again the King exclaimed.
 " Yes !" said the man of God ;
 " The walls are weak, the building ill secured.
 " Azrael can enter in !
 " The Sarsar can pierce thro',
 " The Icy Wind of Death.
-

show it to every man of talents and taste in the city ; he therefore invited them to a banquet, and after the repast was finished asked them if they knew any building more magnificent and more perfect, in the architecture, in the ornaments and in the furniture. All the guests contented themselves with expressing their admiration, and lavishing praise, except one, who led a retired and austere life, and was one of those persons whom the Arabians call Zahed.

This man spoke very freely to the Prince and said to him, I find a great defect in this building, it is, that the foundation is not good, nor the walls sufficiently

" I was beside the Monarch when he spake . .

" Gentle the Prophet spake,

" But in his eye there dwelt

" A sorrow that disturbed me while I gazed.

" The countenance of Shedad fell,

" And anger sat upon his paler lips.

" He to the high tower top the Prophet led,

" And pointed to the multitude,



strong, so that Azrael can enter on every side, and the Sarsar can easily pass thro'. And when they showed him the walls of the Palace ornamented with azure and gold, of which the marvellous workmanship surpassed in costliness the richness of the materials, he replied, there is still a great inconvenience here ! it is that we can never estimate these works well, till we are laid backwards. Signifying by these words that we never understand these things rightly, till we are upon our death-bed, when we discover their vanity.

D'Herbelot.

- “ And as again they shouted out
“ Great is the King ! a God upon the Earth !”
“ Turned with a threatful smile to Houd,
“ Say they aright, O Prophet ? is the King
“ Great upon earth, a God among mankind ?”
“ The Prophet answered not,
“ His eye rolled round the infinite multitude,
“ And into tears he burst.
- “ Sudden an uproar rose,
“ A cry of joy below,
“ The Messenger is come !
“ Kail from Mecca comes,
“ He brings the boon obtained !”
- “ Forth as we went we saw where overhead
“ There hung a deep black cloud,
“ On which the multitude
“ With joyful eyes looked up
“ And blest the coming rain.

"The Messenger address the King"

"And told his tale of joy.

"To Mecca I repaired,

"By the Red Hillock knelt

"And called on God for rain:

"My prayer ascended and was heard :

"Three clouds appeared in heaven.

"One white, and like the flying cloud of noon,

"One red as it had drunk the evening beams,

"One black and heavy with its load of rain.

"A voice went forth from heaven

"Chuse Kail of the three !"

"I thanked the gracious Power,

"And chose the black cloud, heavy with its wealth."

"Right! right! a thousand tongues exclaimed,

"And all was merriment and joy.

"Then stood the Prophet up and cried aloud,

"Woe, woe to Irem! woe to Ad!"

"DEATH is gone up into her palaces!

"Woe! woe! a day of guilt and punishment,

"A day of desolation!"

"As he spake

"His large eye rolled in horror, and so deep

"His tone, it seemed some Spirit from within

"Breathed thro' his moveless lips* the unearthly voice.

"All looks were turned to him. "O Ad!" he cried,

"Dear native land, by all remembrances

"Of childhood, by all joys of manhood dear;

"O Vale of many Waters! morn and night

"My age must groan for you, and to the grave

"Go down in sorrow. Thou wilt give thy fruits,

"But who shall gather them? thy grapes will ripen,



- * Las horrendas palabras parecían salir por una trompa resonante, y que los yertos labios no movían.

Lupercio Leonardo.

I. 54

" But who shall tread the wine-press ? Fly the wrath,
" Ye who would live and save your souls alive !
" For strong is his right hand that bends the Bow,
 " The Arrows that he shoots are sharp,
 " And err not from their aim !"[†]

† Death is come up into our windows, and entered into our palaces, to cut off the children from without, and the young men from the streets.

Jeremiah IX. 21.

The Trees shall give fruit and who shall gather them ?
The Grapes shall ripen and who shall tread them ? for
all places shall be desolate of men.

2. Esdras. XVI. 25.

For strong is his right hand that bendeth the Bow, his
arrows that he shooteth are sharp, and shall not miss
when they begin to be shot into the ends of the world.

2. Esdras. XVI. 13.

" With that a faithful few
 " Prest thro' the throng to join him. Then arose
 " Mockery and mirth; "go bald head!" and they mixed
 " Curses with laughter. He set forth, yet once
 " Looked back,—his eye fell on me, and he called
 " Aswad!" . . . it startled me, . . . it terrified, . .
 " Aswad!" again he called, . . and I almost
 " Had followed him. O moment fled too soon!
 " O moment irrecoverably lost!
 " The shouts of mockery made a coward of me;
 " He went, and I remained in fear of MAN!"

" He went, and darker grew
 " The deepening cloud above.
 " At length it opened, and . . O God! O God!
 " There were no waters there!
 " There fell no kindly rain!
 " The Sarsar from its womb went forth,
 " The Icy Wind of Death."

I. 66

" They fell around me, thousands fell around,

" The King and all his People fell.

" All ! all ! they perished all !

" I . . only I . . was left.

" There came a Voice to me and said,

" In the Day of Visitation,

" In the fearful Hour of Judgement,

" God hath remembered thee."

" When from an agony of prayer I rose

" And from the scent of death

" Attempted to go forth,

" The way was open, I beheld

" No barrier to my steps.

" But round these bowers the Arm of God

" Had drawn a mighty chain,

" A barrier that no human force might break.

" Twice I essayed to pass.

" With that the voice was heard,

" O Aswad be content, and bless the Lord !

" One righteous deed hath saved
 " Thy soul from utter death.
 " O Aswad, sinful man !
 " When by long penitence
 " Thou feelest thy soul prepared,
 " Breathe up the wish to die,
 " And Azrael comes, obedient to the prayer."

" A miserable man
 " From Earth and Heaven shut out,
 " I heard the dreadful voice.
 " I looked around my prison place,
 " The bodies of the dead were there,
 " Where'er I looked they lay.
 " They mouldered, mouldered here, . .
 " Their very bones have crumbled into dust,
 " So many years have past !
 " So many weary ages have gone by !
 " And still I linger here !
 " Still groaning with the burthen of my sins

I. 58

" Have never dared to breathe

" The prayer to be released."

" Oh ! who can tell the unspeakable misery

" Of solitude like this !

" No sound hath ever reached my ear

" Save of the passing wind . .

" The fountain's everlasting flow ;

" The forest in the gale,

" The pattering of the shower,

" Sounds dead and mournful all.

" No bird hath ever closed her wing

" Upon these solitary bowers,

" No insect sweetly buzzed amid these groves,

" From all things that have life,

" Save only me, concealed.

" This Tree alone that o'er my head

" Hangs down its hospitable boughs,

" And bends its whispering leaves

" As tho' to welcome me,

I. 59

“ Seems to partake* of life ;

“ I love it as my friend, my only friend !

“ I know not for what ages I have dragged

“ This miserable life,

“ How often I have seen

“ These antient trees renewed,

“ What countless generations of mankind

“ Have risen and fallen asleep,

“ And I remain the same !

“ My garment hath not waxed old,

“ Nor the sole of my shoe hath worn.



* There are several trees or shrubs of the genus *Mimosa*. One of these trees drops its branches whenever any person approaches it, seeming as if it saluted those who retire under its shade, this mute hospitality has so endeared this tree to the Arabians that the injuring or cutting of it down is strictly prohibited.

Niebuhr.

I. 60

" I dare not breathe the prayer to die,
" O merciful Lord God ! . .
" But when it is thy will,
" But when I have atoned
" For mine iniquities,
" And sufferings have made pure
" My soul with sin defiled,
" Release me in thine own good time, . .
" I will not cease to praise thee, O my God !"

Silence ensued awhile,
Then Zeinab answered him.
" Blessed art thou, O Aswad ! for the Lord
" Who saved thy soul from Hell,
" Will call thee to him in his own good time.
" And would that when my heart
" Breathed up the wish to die,
" Azrael might visit me !
" Then would I follow where my babes are gone,
" And join Hodeirah now !"

I. 61

She ceased, and the rushing of wings
Was heard in the stillness of night,
And Azrael, the Death-Angel stood before them.
His countenance was dark,
Solemn, but not severe,
It awed but struck no terror to the heart.
“ Zeinab, thy wish is heard !
“ Aswad, thy hour is come !”
They fell upon the ground and blest the voice,
And Azrael from his sword
Let drop ‡ the drops of bitterness and death.
“ Me too ! me too !” young Thalaba exclaimed:
As wild with grief he kissed

‡ The Angel of Death, say the Rabbis, holdeth his sword in his hand at the bed's head, having on the end thereof three drops of gall, the sick man spying this deadly Angel, openeth his mouth with fear and then

I. 62

His Mother's livid hand,
His Mother's quivering lips,
" O Angel ! take me too !

" Son of Hodeirah !" the Death-Angel cried,

" It is not yet the hour.

" Son of Hodeirah, thou art chosen forth

" To do the will of Heaven ;

" To avenge thy Father's death,

" The murder of thy race,

" To work the mightiest enterprize

" That mortal man hath wrought.



those drops fall in, of which one killeth him, the second maketh him pale, the third rotteth and putrifieth.

Purchas.

Possibly the expression to taste the bitterness of death, may refer to this.

I. 63

“ Live! and remember Destiny

“ Hath marked thee from mankind !”

He ceased, and he was gone.

Young Thalaba looked round, . .

The Palace and the groves were seen no more,

He stood amid the Wilderness, alone.

The Second Book.

Vol. I.

E

THALABA THE DESTROYER.

THE SECOND BOOK.

Not in the desert
Son of Hodeirah
Wert thou abandoned !
The coexistent fire,
That in the Dens of Darkness burnt for thee,
Burns yet, and yet shall burn.

In the Domdaniel caverns
Under the Roots of the Ocean,

II. 68

Met the Masters of the Spell.

Before them in the vault,

Blazing unfuelled from the floor of rock,

Ten magic flames arose.

“ Burn mystic fires !” Abdaldar cried,

“ Burn whilst Hodéirah’s dreaded race exist.

“ This is the appointed hour,

“ The hour that shall secure these dens of night.”

“ Dim they burn,” exclaimed Lobaba,

“ Dim they burn, and now they waver !

“ Okba lifts the arm of death,

“ They waver, . . they go out !

“ Curse on his hasty hand !”

Khawla exclaimed in wrath,

The woman-fiend exclaimed,

“ Curse on his hasty hand, the fool hath failed. !

“ Eight only are gone out.”

II. 69

A Teraph† stood against the cavern side,
A new-born infant's head,
That Khawla at his hour of birth had seized
And from the shoulders wrung.
It stood upon a plate of gold,
An unclean Spirit's name inscribed beneath.
The cheeks were deathly dark,
Dark the dead skin upon the hairless skull ;
The lips were bluey pale ;

† The manner how the Teraphim were made is fondly conceited thus among the Rabbies. They killed a man that was a first born son, and wrung off his head, and seasoned it with salt and spices, and wrote upon a plate of gold the name of an unclean spirit, and put it under the head upon a wall, and lighted candles before it and worshipped it.

Godwyn's Moses and Aaron.

In *Rabbi Eleazar* it is said to be the head of a child.

II. 70

Only the eyes had life,
They gleamed with demon light.

"Tell me!" quoth Khawla, "is the Fire gone out
"That threatens the Masters of the Spell?"
The dead lips moved and spake,
"The Fire still burns that threatens
"The Masters of the Spell."

"Curse on thee, Okba!" Khawla cried,
As to the den the Sorcerer came,
He bore the dagger in his hand
Hot from the murder of Hodeirah's race.

"Behold those unextinguished flames!"
"The fire still burns that threatens
"The Masters of the Spell!"
"Okba, wert thou weak of heart?"
"Okba, wert thou blind of eye?"
"Thy fate and ours were on the lot,
"And we believed the lying stars

II. 71

" That said thy hand might seize the auspicious hour !

" Thou hast let slip the reins of Destiny, .

" Curse thee, curse thee, Okba !"

The Murderer answering said,

" O versed in all enchanted lore,

" Thou better knowest Okba's soul,

" Eight blows I struck, eight home-driven blows,

" Needed no second stroke

" From this envenomed blade.

" Ye frown at me as if the will had failed,

" As if ye did not know

" My double danger from Hodeirah's race,

" The deeper hate I feel,

" The stronger motive that inspired my arm !

" Ye frown as if my hasty fault,

" My ill-directed blow

" Had spared the enemy,

" And not the stars that would not give,

" And not your feeble spells

II. 72

“ That could not force, the sign
“ Which of the whole was he !
“ Did ye not bid me strike them all ?
“ Said ye not root and branch should be destroyed ?
“ I heard Hodeirah's dying groan,
“ I heard his Children's shriek of death,
“ And sought to consummate the work,
“ But o'er the two remaining lives
“ A cloud unpierceable had risen,
“ A cloud that mocked my searching eyes.
I would have probed it with the dagger-point,
“ The dagger was repelled,
“ A Voice came forth and cried
“ Son of Perdition, cease ! thou canst not change
“ What in the Book of Destiny is written.”

Khawla to the Teraph turned,
“ Tell me where the Prophet's hand
“ Hides our destined enemy ?”
The dead lips spake again,

II. 73

" I view the seas, I view the land,
" I search the ocean and the earth !
" Not on Ocean is the Boy,
" Not on Earth his steps are seen."

" A mightier power than we," Lobaba cried,
" Protects our destined foe !
" Look ! look ! one fire burns dim !
" It quivers ! it goes out !"

It quivered, it was quenched.
One flame alone was left,
A pale blue flame that trembled on the earth,
A hovering light upon whose shrinking edge
The darkness seemed to press.
Stronger it grew, and spread
Its lucid swell around,
Extending now where all the ten had stood,
With lustre more than all.
At that protentious sight,

II. 74

The children of Evil trembled
And Terror smote their souls.
Over the den the fire
Its fearful splendour cast,
The broad base rolling up in wavy streams,
Bright as the summer lightning when it spreads
Its glory o'er the midnight heaven.
The Teraphs eyes were dimmed,
That like two twinkling stars
Shone in the darkness late.
The Sorcerers on each other gazed,
And every face all pale with fear,
And ghastly in that light was seen
Like a dead man's by the sepulchral lamp.
Even Khawla fiercest of the enchanter brood
Not without effort drew
Her fear suspended breath.
Anon a deeper rage
Inflamed her reddening eye.

II. 75

“ Mighty is thy power, Mohammed !”

Loud in blasphemy she cried,

“ But Eblis* would not stoop to man

“ When Man fair statured as the stately palm,

“ From his Creator’s hand

“ Was undefiled and pure.

“ Thou art mighty, O Son of Abdallah !

“ But who is he of woman born



♦ The Devil, whom Mohammed names Eblis, from his despair, was once one of those Angels who are nearest to God’s presence, called Azazil ; and fell (according to the doctrine of the Koran) for refusing to pay homage to Adam at the command of God.

Koran. Chap. 2. 7. 15.

God created the body of Adam of *Salsal*, that is of dry but unbaked clay ; and left it forty nights, or according to others, forty years, lying without a soul ; and the Devil came to it, and kicked it, and it sounded. And

II. 76

“ That shall vie with the might of Eblis ?
“ That shall rival the Prince of the Morning ?”

She said, and raised her skinny hand
As in defiance to high Heaven,
And stretched her long lean finger forth
And spake aloud the words of power.
The Spirits heard her call,

God breathed into it a soul with his breath, sending it
in at his eyes, and he himself saw his nose still dead
clay, and the soul running thro’ him, till it reached his
feet, when he stood upright.

Maracci.

In the Nuremberg Chronicle is a print of the
creation of Adam, the body is half made, growing
out of a heap of clay under the Creator’s hands. A still
more absurd print represents Eve half way out of his
side.

II. 77

And lo! before her stands

Her Demon Minister.

“ Spirit !” the Enchantress cried,

“ Where lives the Boy coeval with whose life

“ Yon magic fire must burn ?”

DEMON.

Mistress of the mighty Spell,

Not on Ocean, not on Earth.

Only eyes that view

Allah's glory throne,

See his hiding-place.

From some believing Spirit, ask and learn.

“ Bring the dead Hodeirah here,”

Khawla cried, “ and he shall tell.”

The Demon heard her bidding, and was gone.

A moment passed, and at her feet

Hodeirah's corpse was laid.

His hand still held the sword he grasped in death,

The blood not yet had clotted on his wound.

II. 78

The Sorceress looked and with a smile
That kindled to more fiendishness

Her hideous features, cried,

“ Where Hodeirah is thy soul ?

“ Is it in the §Zemzem well ?

“ Is it in the Eden groves ?

“ Waits it for the judgement-blast

“ In the trump of Israfil ?

“ Is it plumed with silver wings

“ Underneath the throne of God ?

“ Even if beneath his throne

“ Hodeirah, thou shalt hear,

“ Thou shalt obey my voice !”

She said, and muttered charms that Hell in fear

§ These lines contain the various opinions of the Mohammedans respecting the intermediate state of the Blessed, till the Day of Judgment.

And Heaven in horror heard.

Soon the stiff eye-balls rolled,

The muscles with convulsive motion shook,

The white lips quivered. Khawla saw, her soul

Exulted, and she cried,

“ Prophet ! behold my power !

“ Not even death secures

“ Thy slaves from Khawla's Spell !

“ Where Hodeirah is thy child ?”

Hodeirah groaned and closed his eyes,

As if in the night and the blindness of death

He would have hid himself.

“ Speak to my question !” she exclaimed,

“ Or in that mangled body thou shalt live

“ Ages of torture ! answer me !

“ Where can we find the Boy ?”

“ God ! God ! Hodeirah cried,

II. 80

“ Release me from this life,
“ From this intolerable agony !”

“ Speak !” cried the Sorceress, and she snatched
A Viper from the floor,
And with the living reptile lashed* his neck.
Wreathed round him with the blow,



* Excepting in this line I have avoided all resemblances
to the powerful poetry of Lucan.

Aspicit astantem projecti corporis umbram,
Exanimis artus, invisaque claustra timentem
Carceris antiqui. pavet ire in pectus apertum,
Visceraque, et ruptas letali vulnere fibras.
Ah miser, extremum cui mortis munus iniquæ
Eripitur, non posse mori ! miratur Erichtho
Has fatis licuisse moras, irataque morti
Verberat immotum vivo serpente cadaver.

Protinus astrictus caluit cruor, atraque fovit
Vulnera, et in venas extremaque membra cucurrit.

The Reptile tighter drew her folds
 And raised her wrathful head,
 And fixed into his face
 Her deadly teeth, and shed
 Poison in every wound.

In vain ! for Allah heard Hodeirah's prayer,

Percussæ gelido trepidant sub pectore fibræ ;
 Et nova desuetis subrepens vita medullis,
 Miscetur morti, tunc omnis palpitât artus ;
 Tenduntur nervi ; nec se tellure cadaver
 Paulatim per membra levat, terraque repulsum est,
 Erectumque simul. distento lumina rictu
 Nudantur. nondum facies viventis in illo,
 Jam morientis erat ; remanet pallorque rigorque,
 Et stupet illatus mundo.

Lucretius.

A curious instance of French taste occurs in this part of Brebeuf's translation. The re-animated corpse is made the corpse of Burrhus, of whose wife Octavia.

Vol. I.

F

II. 82

And Khawla on a corpse
Had wrecked her baffled rage.
The fated fire moved on
And round the Body wrapt its funeral flames.
The flesh and bones in that portentous pile
Consumed; the Sword alone,
Circled with fire was left.

Sextus is enamoured. Octavia hears that her husband has fallen in battle, she seeks his body, but in vain. A light at length leads her to the scene of Erichtho's incantations, and she beholds Burrhus, to all appearance living. The witch humanely allows them time for a long conversation, which is very complimentary on the part of the husband.

Brebeuf was a man of genius. The Pharsalia is as well told in his version as it can be in the detestable French heroic couplet, which epigrammatizes every thing. He had courage enough, tho' a Frenchman, to admire Lucan,—and yet could not translate him without introducing a love-story.

II. 83.

Where is the Boy for whose hand it is destined ?

Where the Destroyer who one day shall wield

The Sword that is circled with fire ?

Race accursed, try your charms !

Masters of the mighty Spell,

Mutter o'er your words of power !

Ye can shatter the dwellings of man,

Ye can open the womb of the rock,

Ye can shake the foundations of earth,

But not the Word of God :

But not one letter can ye change

Of what his Will hath written !

Who shall seek thro' Araby

Hodeirah's dreaded son ?

They mingle the Arrows ‡ of Chance



‡ This was one of the superstitions of the Pagan Arabs
forbidden by Mohammed.

II. 84

The lot of Abdaldar is drawn.
Thirteen moons must wax and wane
Ere the Sorcerer quit his quest.
He must visit every tribe
That roam the desert wilderness,
Or dwell beside perennial streams ;
Nor leave a solitary tent unsearched
Till he has found the Boy,
The hated Boy whose blood alone
Can quench that dreaded fire.

A crystal ring Abdaldar bore,
The powerful gem † condensed.

† Some imagine that the crystal is snow turned to ice which has been hardening thirty years, and is turned to a rock by age.

*Mirror of Stones, by Camillus Leonardus
Physician of Pisara. dedicated to Cæsar Borgia.*

II. 85

Primeval dews that upon Caucasus
Felt the first winter's frost.
Ripening there it lay beneath
Rock above rock, and mountain ice up-piled
On mountain, till the incumbent mass assumed,
So huge its bulk, the Ocean's azure hue.

“ In the cabinet of the Prince of Monaco among other rarities are two pieces of crystal each larger than both hands clenched together. In the middle of one is about a glass full of water, and in the other is some moss, naturally enclosed there when the crystals congealed. These pieces are very curious.

Tavernier.

Crystal, precious stones, every stone that has a regular figure, and even flints in small masses and consisting of concentric coats, whether found in the perpendicular fissures of rocks, or elsewhere, are only exudations, or the concreting juices of flint in large masses ; they are, therefore, new and spurious productions, the genuine stalactites of flint or of granite.

Buffon.

II. 86

With this he sought the inner den
Where burnt the eternal flame.
Like waters gushing from some channelled rock
Full thro' a narrow opening, from a chasm
The eternal flame streamed up.
No eye beheld the fount
Of that up-flowing flame,
That blazed self-nurtured, and for ever, there.
It was no mortal element : the Abyss
Supplied it, from the fountains at the first
Prepared. In the heart of earth it lives and glows
Her vital heat, till at the day decreed,
The voice of God shall let its billows loose,
To deluge o'er with no abating flood
The consummated World ;
That thenceforth thro' the air must roll,
The penal Orb of Fire.

Unturbaned and unsandalled there,

II. 87

Abdaldar stood before the flame,
And held the Ring beside, and spake
The language that the Elements obey.
The obedient flame detached a portion forth,
That, in the crystal entering, was condensed,
Gem of the gem, its living Eye of fire.

When the hand that wears the spell
Shall touch the destined Boy,
Then shall that Eye be quenched,
And the freed Element
Fly to its sacred and remembered Spring.

Now go thy way Abdaldar !
Servant of Eblis,
Over Arabia
Seek the Destroyer !
Over the sands of the scorching Tehama,
Over the waterless mountains of Naïd,
In Arud pursue him ; and Yemen the happy,
And Hejaz, the country beloved by believers.

II. 88

Over Arabia
Servant of Eblis,
Seek the Destroyer.

From tribe to tribe, from town to town,
From tent to tent, Abdaldar past.
Him every morn the all-beholding Eye
Saw from his couch, unhallowed by a prayer,
Rise to the scent of blood,
And every night lie down.
That rankling hope within him, that by day
Goaded his steps, still stinging him in sleep,
And startling him with vain accomplishment
From visions still the same.
Many a time his wary hand
To many a youth applied the Ring,
And still the dagger in his mantle hid
Was ready for the deed.

At length to the cords of a tent
That were stretched by an Island of Palms

II. 89

In the desolate sea of the sands,
The weary traveller came.
Under a shapely palm,
Herself as shapely, there a Damsel stood.
She held her ready robe
And looked towards a Boy,
Who from the tree above
With one hand clinging to its trunk,
Cast with the other down the clustered dates.

The Wizard approached the Tree,
He leaned on his staff, like a way-faring man,
And the sweat of his travel was seen on his brow.
He asks for food, and lo !
The Damsel proffers him her lap of dates.
And the Stripling descends, and runs into the tent
And brings him forth water, the draught of delight.

Anon the Master of the tent,
The Father of the family

II. 90

Came forth, a man in years, of aspect mild.

To the stranger approaching he gave

The friendly saluting of peace,

And bade the skin be spread.

Before the tent they spread the* skin,



* With the Arabs either a round skin is laid on the ground for a small company, or large coarse woollen cloths for a great number spread all over the room, and about ten dishes repeated six or seven times over, laid round at a great feast, and whole sheep and lambs boild and roasted in the middle. When one company has done, another sits round, even to the meanest, till all is consumed. And an Arab Prince will often dine in the street before his door and call to all that pass even beggars, in the usual expression, *Bisimillah*, that is, in the name of God; who come and sit down and when they have done, give their *Hamdellilah*, that is, God be praised, for the Arabs who are great levellers, put every body on a footing with them, and it is by such generosity and hospitality that they maintain their interest.

Pococke.

II. 91

Under a Tamarind's shade,
That bending forward, stretched
Its boughs of beauty far.

They brought the Traveller rice,
With no false colourst tinged to tempt the eye,

† 'Tis the custom of Persia to begin their feasts with fruits and preserves. We spent two hours in eating only those and drinking beer, hydromel and aquavitæ. Then was brought up the meat in great silver dishes, they were full of rice of divers colours, and upon that, several sorts of meat boild and roasted, as beef, mutton, tame fowl, wild ducks, fish and other things, all very well ordered and very delicate.

The Persians use no knives at table, but the Cooks send up the meat ready cut up into little bits, so that it was no trouble to us to accustome ourselves to their manner of eating. Rice serves them instead of bread. They take a mouthful of it, with the two fore-fingers and the thumb, and so put it into their mouths. Every table had a carver, whom they call Suffret-zi, who takes the

II. 92

But white as the new-fallen snow,
When never yet the sullyng Sun
Hath seen its purity,
Nor the warm Zephyr touched and tainted it.
The dates of the grove before their guest

meat brought up in the great dishes, to put it into lesser ones, which he fills with 3 or 4 sorts of meat, so as that every dish may serve 2 or at most 3 persons. There was but little drunk till towards the end of the repast, and then the cups went about roundly, and the dinner was concluded with a vessel of porcelane, full of a hot blackish kind of drink, which they call Kahawa.

Ambassadors Travels.

They laid upon the floor of the Ambassadors room a fine silk cloth, on which there set one and 30 dishes of silver, filled with several sorts of conserves, dry and liquid, and raw fruits, as Melons, Citrons, Quinces, Pears, and some others not known in Europe. Some time after that cloth was taken away that another

II. 93

They laid, and the luscious fig,
And water from the well.
The Damsel from the Tamarind tree
Had plucked its acid fruit
And steeped it in water long ;

might be laid in the room of it, and upon this was set
rice of all sorts of colours and all sorts of meat boyld
and roasted in above fifty dishes of the same metal.

Amb. Tra.

There is not any thing more ordinary in Persia than rice
soaked in water, they call it Plau and eat of it at all
their meals, and serve it up in all their dishes. They
sometimes put thereto a little of the juice of pomegra-
nates or cherries and saffron, insomuch that commonly
you have rice of several colours in the same dish.

Amb. Tra.

II. 94

And whoso drank of the cooling † draught
He would not wish for wine.
This to the guest the Damsel brought,
And a modest pleasure kindled her cheek,
When raising from the cup his moistened lips
The Stranger smiled, and praised, and drank again.

Whither is gone the Boy ?
He had pierced the Melon's pulp
And closed with wax the wound,
And he had duly gone at morn
And watched its ripening rind,

† The Tamarind is equally useful and agreeable, it has a pulp of a vineous taste, of which a wholesome refreshing liquor is prepared, its shade shelters houses from the torrid heat of the sun, and its fine figure greatly adorns the scenery of the country.

Niebuhr

II. 95.

And now all joyfully he brings
The treasure now matured.

His dark eyes sparkle with a boy's delight,
As he pours out its liquid, lusciousness
And proffers to the guest.

Abdaldar ate, and he was satisfied :
And now his tongue discoursed
Of regions far remote.

† Of pumpkins and melons several sorts grow naturally in the woods, and serve for feeding Camels. But the proper melons are planted in the fields, where a great variety of them is to be found, and in such abundance, that the Arabians of all ranks use them, for some part of the year, as their principal article of food. They afford a very agreeable liquor. When its fruit is nearly ripe, a hole is pierced into the pulp, this hole is then stopped with wax, and the melon left upon the stalk. Within a few days the pulp is in consequence of this process, converted into a delicious liquor.

Niebuhr.

II. 96

As one whose busy feet had travelled long.

The Father of the family,

With a calm eye and quiet smile,

Sate pleased to hearken him.

The Damsel who removed the meal,

She loitered on the way

And listened with full hands

A moment motionless.

All eagerly the Boy

Watches the Traveller's lips,

And still the wily man

With seemly kindness to the eager Boy

Directs his winning tale.



§ l'aspect imprévu de tant de Castellans,
D'étonnement, d'effroi, peint ses regards brillans ;
Ses mains du choix des fruits se formant une étude,
Demeurent un moment dans la même attitude.

Madame Boccage. La Colombiade

II. 97

Ah, cursed man ! if this be he,
If thou hast found the object of thy search,
Thy hate, thy bloody aim,
Into what deep damnation wilt thou plunge
Thy miserable soul !
Look ! how his eye delighted watches thine !
Look ! how his open lips
Gasp at the winning tale !
And nearer now he comes
To lose no word of that delightful talk.
Then, as in familiar mood,
Upon the Stripling's arm
The Sorcerer laid his hand,
And the fire of the Crystal fled.

Whilst the sudden shoot of joy
Made pale Abdaldar's cheek,
The Master's voice was heard :

“ It is the hour* of prayer, . .

“ My children, let us purify ourselves



* The Arabians divide their day into twenty four hours, and reckon them from one setting sun to another. As very few among them know what a watch is, and as they conceive but imperfectly the duration of an hour, they usually determine time almost as when we say, it happened about noon, about evening, &c. The moment when the Sun disappears is called *Maggrib*, about two hours afterwards they call it *El ascha*; two hours later, *El mārfa*; midnight *Nus el lejl*: the dawn of morning *El fadsjer*: sun rise *Es subhh*. They eat about nine in the morning, and that meal is called *El ghadda*; noon *Ed duhhr*; three hours after noon *El asr*. Of all these divisions of time only noon and midnight are well ascertained; they both fall upon the twelfth hour. The others are earlier or later as the days are short or long. The five hours appointed for prayer are *Maggrib*, *Nus el lejl*, *El fedsjer*, *Duhhr*, and *El asr*.

Niebuhr. Desc. de l Arabie.

II. 99

“ And praise the Lord our God !”

The Boy the water brought,

After the law† they purified themselves,

And bent their faces to the earth in prayer.

All, save Abdaldar ; over Thalaba

He stands, and lifts the dagger to destroy.

Before his lifted arm received

Its impulse to descend,

The Blast of the Desert came.

Prostrate in prayer, the pious family



† The use of the bath was forbidden the Moriscoes in Spain, as being an *anti-christian* custom ! I recollect no superstition but the Catholic in which nastiness is accounted a virtue ; as if, says Jortin, piety and filth were synonymous, and religion like the itch, could be caught by wearing foul cloaths.

Felt not the Simoom† pass.

† The effects of the Simoom are instant suffocation to every living creature that happens to be within the sphere of its activity, and immediate putrefaction of the carcases of the dead. The Arabians discern its approach by an unusual redness in the air, and they say that they feel a smell of sulphur as it passes. The only means by which any person can preserve himself from suffering by these noxious blasts, is by throwing himself down with his face upon the earth, till this whirlwind of poisonous exhalations has blown over, which always moves at a certain height in the atmosphere. Instinct even teaches the brutes to incline their heads to the ground on these occasions.

Niebuhr.

The Arabs of the desert call these winds *Scmoum* or poison, and the Turks *Shamyela*, or wind of Syria, from which is formed the *Samiel*.

Their heat is sometimes so excessive that it is difficult to form any idea of its violence without having experienced it ; but it may be compared to the heat of a large oven at the moment of drawing out the bread. When these

They rose, and lo ! the Sorcerer lying dead,

winds begin to blow, the atmosphere assumes an alarming aspect. The sky at other times so clear, in this climate, becomes dark and heavy ; the sun loses his splendour and appears of a violet colour. The air is not cloudy, but grey and thick, and is in fact filled with an extremely subtile dust, which penetrates every where. This wind, always light and rapid, is not at first remarkably hot, but it increases in heat in proportion as it continues. All animated bodies soon discover it, by the change it produces in them. The lungs which a too rarefied air no longer expands, are contracted and become painful. Respiration is short and difficult, the skin parched and dry, and the body consumed by an internal heat. In vain is recourse had to large draughts of water ; nothing can restore perspiration. In vain is coolness sought for ; all bodies in which it is usual to find it, deceives the hand that touches them. Marble, iron, water, notwithstanding the sun no longer appears, are hot. The streets are deserted, and the dead silence of night reigns every where. The inhabitants of houses and villages shut themselves up in their houses, and those of the desert in their tents, or in pits they dig in the earth,

Holding the dagger in his blasted hand.

where they wait the termination of this destructive heat. It usually lasts three days, but if it exceeds that time it becomes insupportable. Woe to the traveller whom this wind surprizes remote from shelter! he must suffer all its dreadful consequences which sometimes are mortal. The danger is most imminent when it blows in squalls, for then the rapidity of the wind increases the heat to such degree as to cause sudden death. This death is a real suffocation; the lungs being empty, are convulsed, the circulation disordered, and the whole mass of blood driven by the heart towards the head and breast; whence that hæmorrhage at the nose and mouth which happens after death. This wind is especially fatal to persons of a plethoric habit, and those in whom fatigue has destroyed the tone of the muscles and the vessels. The corpse remains a long time warm, swells, turns blue and is easily separated; all which are signs of that putrid fermentation which takes place in animal bodies when the humours become stagnant. These accidents are to be avoided by stopping the nose and mouth with handkerchiefs; an efficacious method likewise is that practised

by the camels, who bury their noses in the sand and keep them there till the squall is over.

Another quality of this wind is its extreme aridity ; which is such, that water sprinkled on the floor evaporates in a few minutes. By this extreme dryness it withers and strips all the plants, and by exhaling too suddenly the emanations from animal bodies, crisps the skin, closes the pores, and causes that feverish heat which is the invariable effect of suppressed perspiration.

Volney.

The Third Book.

THALABA THE DESTROYER.

THE THIRD BOOK.

THALABA.

Oneiza, look ! the dead man has a ring, . .

Should it be buried with him ?

ONEIZA.

Oh yes . . yes !

A wicked man ! all that he has must needs

Be wicked too !

THALABA.

But see, . . the sparkling stone !

How it has caught the glory of the Sun,

And streams it back again in lines of light !

III. 108

ONEIZA.

Why do you take it from him Thalaba ? . .
And look at it so near ? . . it may have charms
To blind, or poison . . throw it in the grave ! . .
I would not touch it !

THALABA.

And around its rim
Strange letters, . .

ONEIZA.

Bury it . . Oh ! bury it !

THALABA.

It is not written as the Koran is ;
Some other tongue perchance . . the accursed man
Said he had been a traveller.

MOATH.

coming from the tent.

Thalaba,

What hast thou there ?

THALABA.

A ring the dead man wore,
Perhaps my father, you can read its meaning.

III. 109

MOATH.

No Boy, . . the letters are not such as ours.
Heap the sand over it ! a wicked man
Wears nothing holy.

THALABA.

Nay ! not bury it !
It may be that some traveller who shall enter
Our tent, may read them : or if we approach
Cities where strangers dwell and learned men,
They may interpret.

MOATH.

It were better hid
Under the desert sands. this wretched man,
Whom God hath smitten in the very purpose
And impulse of his unpermitted crime,
Belike was some Magician, and these lines
Are of the language that the Demons use.

ONEIZA.

Bury it ! bury it . . dear Thalaba !

III. 110

MOATH.

Such cursed men there are upon the earth,
In league and treaty with the Evil powers,
The covenanted enemies of God
And of all good, dear purchase have they made
Of rule, and riches, and their life-long sway,
Masters, yet slaves of Hell. Beneath the Roots
Of Ocean, the Domdaniel caverns lie :
Their impious meeting ; there they learn the words
Unutterable by man who holds his hope
Of Heaven, there brood the Pestilence, and let
The Earthquake loose.

THALABA.

And he who would have killed me
Was one of these ?

MOATH.

I know not. but it may be
That on the Table of Destiny, thy name
Is written their Destroyer, and for this

III. 111

Thy life by yonder miserable man
So sought ; so saved by interfering Heaven.

THALABA.

His ring has some strange power then ?

MOATH.

Every gem,*

So sages say, has virtue ; but the science

* From the *Mirror of Stones* I extract a few specimens of the absurd ideas once prevalent respecting precious stones.

The *Amethyst* drives away drunkenness ; for being bound on the navel, it restrains the vapour of the wine, and so dissolves the ebriety.

Alectoria is a stone of a christalline colour, a little darkish, somewhat resembling limpid water ; and sometimes it has veins of the colour of flesh. Some call it *Gallinaceus*, from the place of its generation, the intestines of capons, which were castrated at three years old, and had lived seven, before which time the stone ought not to be taken out, for the older it is, so much the better. When the stone is become perfect in the Capon, he do'nt drink. However tis never

III. 112

Of difficult attainment. some grow pale

found bigger than a large bean. The virtue of this stone is to render him who carries it invisible. being held in the mouth it allays thirst, and therefore is proper for wrestlers ; makes a woman agreeable to her husband ; bestows honors and preserves those already acquired ; it frees such as are bewitched ; it renders a man eloquent, constant, agreeable and amiable ; it helps to regain a lost Kingdom, and acquire a foreign one.

Borax, Nosa, Crapondinus, are names of the same stone, which is extracted from a toad. there are two species ; that which is the best is rarely found ; the other is black or dun with a cerluean glow, having in the middle the similitude of an eye, and must be taken out while the dead toad is yet panting, and these are better than those which are extracted from it after a long continuance in the ground. They have a wonderful efficacy in poisons. For whoever has taken poison, let him swallow this ; which being down, rolls about the bowels, and drives out every poisonous quality that is lodged in the intestines, and then passes thro' the fundament, and is preserved.

Corvia or *Corvina*, is a Stone of a reddish colour, and accounted artificial. On the calends of April boil the eggs

Conscious of poison, § or with sudden shade



taken out of a Crow's nest till they are hard : and being cold let them be placed in the nest as they were before. When the crow knows this, she flies a long way to find the stone, and having found it returns to the nest, and the eggs being touched with it, they become fresh and prolific. the Stone must immediately be snatched out of the nest. its virtue is to increase riches, to bestow honors, and to foretell many future events.

Kinocetus is a stone not wholly useless—since it will cast out Devils

§ Giafar, the founder of the Barmecides, being obliged to fly from Persia his native country, took refuge at Damascus, and implored the protection of the Caliph Soliman. When he was presented to that Prince, the Caliph suddenly changed colour and commanded him to retire, suspecting that he had poison about him. Soliman had discovered it by means of ten stones which he wore upon his arm. They were fastened there like a bracelet, and never failed to strike one against the other and make a

Of darkness, warn the wearer ; some preserve
From spells, or blunt the hostile weapon's ‡ edge.

slight noise when any poison was near. Upon enquiry it was found that Giafar carried poison in his ring, for the purpose of self-destruction in case he had been taken by his enemies.

Marigny.

These foolish old superstitions have died away, and gems are now neither pounded as poison nor worn as antidotes. But the old absurdities respecting poisons have been renewed in our days, by Authors who have revived the calumnies alledged against the Knights-Templar, with the hope of exciting a more extensive persecution.

‡ In the country called Panten or Tathalamasin, “ there be canes called Cassan, which overspread the earth like glasse, and out of every knot of them spring foorth certaine branches, which are continued upon the ground almost for the space of a mile. In the sayd canes there are found certaine stones, one of which stones whosoever carryeth about with him, cannot be wounded with any yron : and therefore the men of that country for the most

Some open rocks and mountains, and lay bare
 Their buried treasures ; others make the sight
 Strong to perceive the presence of all Beings
 Thro' whose pure substance the unaided eye
 Passes, like empty air . . and in yon stone
 I deem some such misterious quality.



part carry such stones with them, withersoever they goe.
 Many also cause one of the armes of their children, while
 they are young, to be launced, putting one of the said
 stones into the wound, healing also, and closing up the
 said wound with the powder of a certain fish (the name
 whereof I do not know) which powder doth immediately
 consolidate and cure the said wound. And by the vertue
 of these stones, the people aforesaid doe for the most
 part triumph both on sea and land. Howbeit there is one
 kind of stratageme which the enemies of this nation,
 knowing the vertue of the sayd stones, doe practise
 against them : namely, they provide themselves armour
 of yron or steele against their arrowes, and weapons also
 poisoned with the poyson of trees, and they carry in their
 hands wooden stakes most sharp and hard-pointed, as if

III. 116

THALABA.

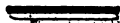
My father, I will wear it.

MOATH.

Thalaba!

THALABA.

In God's name, and the Prophet's! be its power.



they were yron: likewise they shoot arrowes without yron heades, and so they confound and slay some of their unarmed foes trusting too securely unto the vertue of their stones.

Odoricus in Hakluyt.

We are obliged to Jewellers for our best accounts of the East. In Tavernier there is a passage curiously characteristic of his profession. A European at Delhi complained to him that he had polished and set a large diamond for Aureng-zebe, who had never paid him for his work. But he did not understand his trade, says Tavernier, for if he had been a skilful Jeweller he would have known how to take two or three pieces out of the stone, and pay himself better than the Mogul would have done.

III. 117

Good, let it serve the righteous : if for evil,
God and my trust in him shall hallow it.

So Thalaba drew on
The written ring of gold.
Then in the hollow grave
They laid Abdaldar's corpse,
And levelled over him the desert dust.

The Sun arose, ascending from beneath
The horizon's circling line.
As Thalaba to his ablutions went,
Lo ! the grave open, and the corpse exposed !
It was not that the winds of night
Had swept away the sands that covered it,
For heavy with the undried dew
The desert dust was dark and close around ;
And the night air had been so moveless calm,
It had not from the grove
Shaken a ripe date down.

III. 118

Amazed to hear the tale
Forth from the tent came Moath and his child.
Awhile the thoughtful man surveyed the corpse
Silent with downward eyes,
Then turning spake to Thalaba and said,
" I have heard that there are places by the abode
" Of holy men, so holily possessed,
" That if a corpse be buried there, the ground
" With a convulsive effort shakes it out,§



§ And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year.

And it came to pass as they were burying a man, that behold they spied a band of men ; and they cast the man into the sepulchre of Elisha : and when the man was let down, and touched the bones of Elisha, he revived and stood up on his feet.

II. *Kings*. XIII. 20. 21.

I must remind my readers that an allusion to the Old Testament is no ways improper in a Mohammedan.

III. 119

“ Impatient of pollution. Have the feet
“ Of Prophet or Apostle blest this place ?
“ Ishmael, or Houd, or Saleh, or than all,

It happened the dead corps of a man was cast ashore at Chatham, and being taken up was buried decently in the Church yard ; now there was an image or rood in the Church called our Lady of Chatham, this Lady, say the Monks, went the next night and roused up the Clerk, telling him that a sinful person was buried near the place where she was worshipped, who offended her eyes with his ghastly grinning, and unless he were removed, to the great grief of good people she must remove from thence and could work no more miracles. therefore she desired him to go with her to take him up, and throw him into the river again : which being done, soon after the body floated again, and was taken up and buried in the Church yard ; but from that time all miracles ceased, and the place where he was buried did continually sink downwards. this tale is still remembered by some aged people, receiving it by tradition from the popish times of darkness and idolatry.

Admirable Curiosities, Rarities and Wonders in England.

"Mohammed, holier name? or is the man

"So foul with magic and all blasphemy,

"That Earth* like Heaven rejects him? it is best



• Matthew of Westminster says the history of the Old Woman of Berkeley, will not appear incredible, if we read the dialogue of St. Gregory in which he relates how the body of a man buried in the church was thrown out by the Devils: Charles Martel also because he had appropriated great part of the tythes to pay his soldiers, was most miserably by the wicked Spirits taken bodily out of his grave.

The Turks report, as a certain truth, that the corps of Heyradin Barbarossa was found, four or five times, out of the ground, lying by his sepulchre, after he had been there inhumed: nor could they possibly make him lie quiet in his grave, till a Greek wizzard counselled them to bury a black dog together with the body; which done, he lay still, and gave them no farther trouble.

Morgan's History of Algiers.

“ Forsake the station. let us strike our tent.

In supernatural affairs dogs seem to possess a sedative virtue. when peace was made, about the year 1170, between the Earls of Holland, and Flanders, “ it was concluded that Count Floris should send unto Count Philip, a thousand men, expert in making of ditches, to stop the hole which had beene made neere unto Dam, or the Sluce, whereby the countrey was drowned round about at everie high sea ; the which the Flemings could by no meanes fil up, neither with wood, nor any other matter, for that all sunke as in a gulfe without any bottome ; whereby, in succession of time, Bruges and all that jurisdiction, had been in daunger to have bin lost by inundation, and to become all sea, if it were not speedily repaired. Count Floris having taken possession of the isle of Walchran, returned into Holland, from whence hee sent the best workmen he could find in all his countries, into Flanders, to make dikes and causeies, and to stop the hole neere unto this Dam, or Sluce, and to recover the drowned land. These diggers being come to the place, they found at the entrie of this bottomlesse hõle a Sea-dog, the which for six dayes together, did nothing but crie out and howle very fearefully. They, not knowing what it might signifie,

"The place is tainted . . and behold

having consulted of this accident, they resolved to cast this dogge into the hole. There was a mad-headed Hollander among the rest, who going into the bottome of the dike, tooke the dogge by the taile, and cast him into the middest of the gulfe; then speedily they cast earth and torfe into it, so as they found a bottome, and by little and little filled it up. And for that many workemen came to the repairing of this dike, who for that they would not be far from their worke, coucht in Cabines, which seemed to be a pretie towne. Count Philip gave unto all these Hollanders, Zeelanders and others, that would inhabit there, as much land as they could recover from Dam to Ardenbourg, for them and their successors, for ever, with many other immunities and freedoms. By reason whereof many planted themselves there, and in succession of time, made a good towne there, the which by reason of this dog, which they cast into the hole, they named *Hondtsdam*, that is to say, a dog's sluice; *Dam* in Flemish signifying a sluice, and *Hondt* a dog: and therefore at this day, the said towne (which is simply called *Dam*) carrieth a dog in their armes and blason.

Grimestone's Historie of the Netherlands. 1608.

“ The Vulture§ hovers yonder, and his scream
 “ Chides us that still we scare him from his banquet.
 “ So let the accursed one
 “ Find fitting sepulchre.”

Then from the pollution of death
 With water they made themselves pure,
 And Thalaba drew up

§ The Vulture is very serviceable in Arabia, clearing the earth of all carcases, which corrupt very rapidly in hot countries. he also destroys the field mice which multiply so prodigiously in some provinces, that were it not for this assistance, the peasant might cease from the culture of the fields as absolutely vain. Their performance of these important services induced the antient Egyptians to pay those birds divine honours, and even at present it is held unlawful to kill them in all the countries which they frequent.

Nisabur.

III. 124

The fastening of the cords,
And Moath furled the tent,
And from the grove of palms Oneiza led
The Camels, ready to receive their load.

The dews had ceased to steam
Towards the climbing Sun,
When from the Isle of Palms they went their way.
And when the Sun had reached his southern height,
As back they turned their eyes,
The distant Palms arose
Like to the top-sails of some far-off fleet
Distinctly seen, where else
The Ocean bounds had blended with the sky.
And when the eve came on
The sight returning reached the grove no more.
They planted the pole of their tent,
And they laid them down to repose.

At midnight Thalaba started up,

III. 125

For he felt that the ring on his finger was moved.

He called on Allah aloud,

And he called on the Prophet's name.

Moath arose in alarm,

"What ails thee Thalaba?" he cried,

"Is the Robber of night at hand?"

"Dost thou not see," the youth exclaimed,

"A Spirit in the Tent?"

Moath looked round and said,

"The moon beam shines in the Tent,

"I see thee stand in the light,

"And thy shadow is black on the ground."

Thalaba answered not.

"Spirit!" he cried, "what brings thee here?"

"In the name of the Prophet, speak,

"In the name of Allah, obey!"

He ceased, and there was silence in the Tent.

"Dost thou not hear?" quoth Thalaba.

III. 126

The listening man replied,

" I hear the wind, that flaps

" The curtain of the Tent.

" The Ring ! the Ring !" the youth exclaimed.

" For that the Spirit of Evil comes,

" By that I see, by that I hear.

" In the name of God, I ask thee

" Who was he that slew my Father ?"

DEMON.

Master of the powerful Ring !

Okba, the wise Magician, did the deed.

THALABA.

Where does the Murderer dwell ?

DEMON.

In the Domdaniel caverns

Under the Roots of the Ocean.

THALABA.

Why were my Father and my brethren slain ?

III. 127

DEMON.

We knew from the race of Hodeirah
The destined destroyer would come.

THALABA.

Bring me my father's sword.

DEMON.

A fire surrounds the fated-sword,
No Spirit or Magician's hand
Can pierce that guardian flame.

THALABA.

Bring me his bow and his arrows.

Distinctly Moath heard his voice, and She
Who thro' the Veil of Separation, watched
All sounds in listening terror, whose suspense

Forbade the aid of prayer.

They heard the voice of Thalaba ;
But when the Spirit spake, the motionless air
Felt not the subtle sounds,
Too fine for mortal sense.

III. 128

On a sudden the rattle of arrows was heard,
And the quiver was laid at the feet of the youth,
And in his hand they saw Hodeirah's Bow.

He eyed the Bow, he twanged the string,
And his heart bounded to the joyous tone.

Anon he raised his voice, and cried

“ Go thy way, and never more,

“ Evil Spirit, haunt our tent !

“ By the virtue of the Ring,

“ By Mohammed's holier might,

“ By the holiest name of God,

“ Thee and all the Powers of Hell

“ I adjure and I command

“ Never more to trouble us !”

Nor ever from that hour
Did rebel Spirit on the Tent intrude,
Such virtue had the Spell.

And peacefully the vernal years

Of Thalaba past on.

Till now without an effort he could bend
Hodeirah's stubborn Bow.
Black were his eyes and bright,
The sunny hue of health
Glowed on his tawny cheek,
His lip was darkened by maturing life;
Strong were his shapely limbs, his stature tall;
He was a comely youth.

Compassion for the child
Had first old Moath's kindly heart possessed,
An orphan, wailing in the wilderness.
But when he heard his tale, his wonderful tale,
Told by the Boy with such eye-speaking truth,
Now with sudden bursts of anger,
Now in the agony of tears,
And now in flashes of prophetic joy.
What had been pity became reverence,

III. 130

And like a sacred trust from Heaven
The old man cherished him.
Now with a father's love,
Child of his choice, he loved the Boy,
And like a father to the Boy was dear.
Onciza called him brother, and the youth,
More fondly than a brother, loved the maid,
The loveliest of Arabian maidens she.
How happily the years
Of Thalaba went by !

It was the wisdom and the will of Heaven
That in a lonely tent had cast
The lot of Thalaba.
There might his soul develope best
Its strengthening energies ;
There might he from the world
Keep his heart pure and uncontaminate,
Till at the written hour he should be found
Fit servant of the Lord, without a spot.

Years of his youth, how rapidly ye fled
 In that beloved solitude !
 Is the morn fair, and does the freshening breeze
 Flow with cool current o'er his cheek ?
 Lo ! underneath the broad-leaved sycamore
 With lids half closed he lies,
 Dreaming of days to come.
 His dog* beside him, in mute blandishment,
 Now licks his listless hand,
 Now lifts an anxious and expectant eye
 Courting the wonted caress.



* The Bedouins, who, at all points, are less superstitious than the Turks, have a breed of very tall greyhounds, which likewise mount guard around their tents ; but they take great care of these useful servants, and have such an affection for them, that to kill the dog of a Bedouin would be to endanger your own life.

Sennini.

III. 132

Or comes the Father § of the Rains
From his Caves in the uttermost West,
Comes he in darkness and storms ?
When the blast is loud,
When the waters fill
The Travellers tread in the sands,
When the pouring shower
Streams adown the roof,
When the door-curtain hangs in heavier folds,
When the outstrained tent flags loosely,
Comfort is within,
The embers chearful glow,
The sound of the familiar voice,

§ The Arabs call the West and South West winds which prevail from November to February, *the fathers of the rains.*

Volney.

III. 133

The song that lightens toil.
Under the common shelter on dry sand
The quiet Camels ruminate their food ;
From Moath falls the lengthening cord,
As patiently the old Man
Intwines the strong palm-fibres ;† by the hearth
The Damsel shakes the coffee-grains,
That with warm fragrance fill the tent ;
And while with dextrous fingers, Thalaba

† See Note 15. Book 1.

Of the Palm leaves they make mattresses, baskets and brooms ; and of the branches, all sorts of cage work, square baskets for packing that serve for many uses instead of boxes ; and the ends of the boughs that grow next to the trunk being beaten like flax, the fibres separate, and being tied together at the narrow end, they serve for brooms.

Pococke.

III. 134

Shapes the green basket,* haply at his feet
Her favourite kidling gnaws the twig,
Forgiven plunderer, for Onciza's sake !

* The Doum, or wild palm tree, grows in abundance, from which these people when necessity renders them industrious, find great advantage. The shepherds, mule drivers, camel drivers, and travellers, gather the leaves, of which they make mats, fringes, baskets, hats, shooaris or large wallets to carry corn, twine, ropes, girths and covers for their pack saddles. This plant, with which also they heat their ovens, produces a mild and resinous fruit, that ripens in Sept. and Oct. It is in form like the raisin, contains a kernel and is astringent, and very proper to temper and counteract the effects of the watery and laxative fruits, of which these people in summer make an immoderate use. That Power which is ever provident to all, has spread this wild plant over their deserts to supply an infinity of wants that would otherwise heavily burthen a people so poor.

Chénier.

Or when the winter torrent rolls
 Down the deep-channelled rain-course, foamingly,
 Dark with its mountain spoils,
 With bare feet pressing the wet sand
 There wanders Thalaba,
 The rushing flow, the flowing roar,
 Filling his yielded faculties;
 A vague, a dizzy, a tumultuous joy.
 .. Or lingers it a vernal brook †



† “We passed two of those vallies so common in Arabia, which when heavy rains fall, are filled with water, and are then called *wadi* or rivers, altho’ perfectly dry at other times of the year.—We now drew nearer to the river of which a branch was dry, and having its channel filled with reeds growing to the height of 20 feet, served as a line of road which was agreeably shaded by the reeds.

Niebuhr.

III. 136

Gleaming o'er yellow sands ?
Beneath the lofty bank reclined,
With idle eye he views its little waves,
Quietly listening to the quiet flow ;
While in the breathings of the stirring gale
The tall canes bend above,
Floating like streamers on the wind
Their lank uplifted leaves.

My brethren have dealt deceitfully as a brook, and as the
stream of brooks they pass away.

Which are blackish by reason of the ice, and wherein
the snow is hid :

What time they wax warm they vanish ; when it is hot
they are consumed out of their place.

The paths of their way are turned aside ; they go to
nothing and perish.

Job. VI. 15.

Nor rich, § nor poor, was Moath ; God had given

§ The simplicity, or, perhaps, more properly, the poverty, of the lower class of the Bedouins, is proportionate to that of their chiefs. All the wealth of a family consists of moveables, of which the following is a pretty exact inventory. A few male and female camels, some goats and poultry, a mare and her bridle and saddle, a tent, a lance sixteen feet long, a crooked sabre, a rusty musket, with a flint or matchlock ; a pipe, a portable mill, a pot for cooking, a leathern bucket, a small coffee roaster, a mat, some clothes, a mantle of black woollen, and a few glass or silver rings, which the women wear upon their legs and arms ; if none of these are wanting, their furniture is complete. But what the poor man stands most in need of, and what he takes most pleasure in, is his mare ; for this animal is his principal support. With his mare the Bedouin makes his excursions against hostile tribes, or seeks plunder in the country, and on the highways. The mare is preferred to the horse, because she does not neigh, is more docile, and yields milk, which on occasion, satisfies the thirst and even the hunger of her master.

Volney.

Enough, and blest him with a mind content.

The Shaik, says Volney, with whom I resided in the country of Gaza, about the end of 1784, passed for one of the most powerful of those districts ; yet it did not appear to me that his expenditure was greater than that of an opulent farmer. His personal effects, consisting in a few pelisses, carpets, arms, horses, and camels, could not be estimated at more than fifty thousand livres (a little above two thousand pounds) ; and it must be observed that in this calculation four mares of the breed of racers are valued at six thousand livres, (two hundred and fifty pounds), and each camel at ten pounds sterling. We must not therefore, when we speak of the Bedouins, affix to the words Prince and Lord, the ideas they usually convey ; we should come nearer the truth by comparing them to substantial farmers, in mountainous countries, whose simplicity they resemble in their dress as well as in their domestic life and manners. A Shaik, who has the command of five hundred horse, does not disdain to saddle and bridle his own, nor to give him his barley and chopped straw. In his tent, his wife makes the coffee, kneads the dough, and superintends the dressing of the victuals. His daughters and kinswomen wash the linen,

III. 139

No hoarded ‡ gold disquieted his dreams ;
But ever round his station he beheld
Camels that knew his voice,
And home-birds, grouping at Oneiza's call,

and go with pitchers on their heads, and veils over their faces, to draw water from the fountain. These manners agree precisely with the descriptions in Homer, and the history of Abraham, in Genesis. But it must be owned that it is difficult to form a just idea of them without having ourselves been eye witnesses.

Volney.

‡ Thus confined to the most absolute necessities of life, the Arabs have as little industry as their wants are few ; all their arts consist in weaving their clumsy tents, and in making mats and butter. Their whole commerce only extends to the exchanging camels, kids, stallions and milk ; for arms, clothing, a little rice or corn, and *money, which they bury.*

Volney.

III. 140

And goats that, morn and eve,
Came with full udders to the Damsel's hand.
Dear child ! the Tent beneath whose shade they dwelt
That was her work ; and she had twined
His girdle's many-hues ;
And he had seen his robe
Grow in Oneiza's loom. §
How often with a memory-mingled joy
That made her Mother live before his sight,
He watched her nimble fingers thread the woof !

§ The chief manufacture among the Arabs is the making of *Hykes* as they call woollen blankets, and webs of goat's hair for their Tents. The Women alone are employed in this work, as Andromache and Penelope were of old ; who make no use of a shuttle, but conduct every thread of the woof with their fingers.

Shaw.

III. 141

Or at the hand-mill † when she knelt and toiled,
Tost the thin cake on spreading palm,
Or fixed it on the glowing oven's side
With bare † wet arm, in safe dexterity.

‡ If mine heart have been deceived by a woman, or if I
have laid wait at my neighbour's door.
Then let my wife grind unto another.

Job. XXXI. 9. 10.

† I was much amused by observing the dexterity of the Arab women in baking their bread. They have a small place built with clay, between two and three feet high, having a hole at the bottom, for the convenience of drawing out the ashes, something similar to that of a lime kiln. The oven (which I think is the most proper name for this place) is usually about fifteen inches wide at the top, and gradually grows wider to the bottom. It is heated with wood, and when sufficiently hot, and per-

III. 142

'Tis the cool evening hour :

fectly clear from smoke, having nothing but clear embers at bottom (which continue to reflect great heat), they prepare the dough in a large bowl, and mould the cakes to the desired size on a board or stone placed near the oven. After they have kneaded the cake to a proper consistence, they pat it a little, then toss it about with great dexterity in one hand, till it is as thin as they choose to make it. They then wet one side of it with water, at the same time wetting the hand and arm, with which they put it into the oven. The wet side of the cake adheres fast to the side of the oven till it is sufficiently baked when if not paid sufficient attention to, it would fall down among the embers. If they were not exceedingly quick at this work, the heat of the oven would burn the skin from off their hands and arms ; but with such amazing dexterity do they perform it, that one woman will continue keeping three or four cakes at a time in the oven till she has done baking. this mode, let me add, does not require half the fuel that is made use of in Europe.

Jackson.

III. 143

The Tamarind from the dew
Sheaths ‡ its young fruit, yet green.
Before their Tent the mat is spread,

‡ Tamarinds grow on great trees, full of branches whereof the leaves are not bigger than, nor unlike to the leaves of pimpinel, only something longer. The flower at first is like the peaches, but at last turns white, and puts forth its fruit at the end of certain strings: as soon as the sun is set, the leaves close up the fruit, to preserve it from the dew, and open as soon as that luminary appears again. The fruit at first is green, but ripening it becomes of a dark grey, drawing towards a red, inclosed in husks, brown or twany, of taste a little bitter, like our prunelloes. The tree is as big as a walnut-tree, full of leaves, bearing its fruit at the branches, like the sheath of a knife, but not so straight, rather bent like a bow.

Mandélio.

The old man's awful voice

Intones § the holy Book.

What if beneath no lamp-illuminated dome,
Its marble walls † bedecked with flourished truth,



§ I have often, says Niebuhr, heard the Sheiks sing passages from the Koran. they never strain the voice by attempting to raise it too high, and this natural music pleased me very much.

The airs of the Orientals are all grave and simple. they chuse their singers to sing so distinctly that every word may be comprehended. When several instruments are played at once and accompanied by the voice, you hear them all render the same melody, unless some one mingles a running base, either singing or playing, always in the same key. If this music is not greatly to our taste, ours is as little to the taste of the Orientals.

Niebuhr. Description.

† The Mosques, which they pronounce Mesgjid, are built exactly in the fashion of our Churches, where instead of such Seats and Benches as we make use

Azure and gold adornment ? sinks the Word
With deeper influence from the Imam's voice,

of, they only strew the Floor with Mats, upon which they perform the several sittings and prostrations that are enjoined in their religion. Near the middle, particularly of the principal Mosque of each city, there is a large pulpit erected, which is ballustraded round, with about half a dozen steps leading up to it. Upon these (for I am told none are permitted to enter the pulpit) the Mufty or one of the Im-ams placeth himself every Friday, the day of the congregation, as they call it, and from thence either explaineth some part or other of the Coran, or else exhorteth the people to piety and good works. That end of these Mosques, which regards Mecca, whither they direct themselves throughout the whole course of their devotions, is called the Kiblah, in which there is commonly a nich, representing as a judicious writer conjectures, the presence, and at the same time the invisibility of the Deity. There is usually a square tower erected at the other end, with a flag-staff upon the top of it. Hither the cryer ascends at the

Vol. I.

K

Where in the day of congregation, crowds

Perform the duty task ?

appointed times, and displaying a small flag, adviseth the people with a loud voice, from each side of the battlements, of the hour of prayer. These places of the Mahometan worship, together with the Mufty, Im-ams and other persons belonging to them, are maintained out of certain revenues arising from the rents of lands and houses, either left by will or set apart by the publick for that use.

Shaw.

All the Mosques are built nearly in the same style. They are of an oblong square form, and covered in the middle with a large dome, on the top of which is fixed a gilt crescent. In front there is a handsome portico covered with several small cupolas, and raised one step above the pavement of the court. The Turks sometimes in the hot season, perform their devotions there ; and between the columns, upon cross iron bars, are suspended a number of lamps, for illuminations on the Thursday nights and on all festivals. The entrance

Their Father is their Priest,
 The Stars of Heaven their point § of prayer,
 And the blue Firmament
 The glorious Temple, where they feel
 The present Deity.

into the Mosque is by one large door. All these edifices are solidly built of freestone, and in several the domes are covered with lead. The minarets stand on one side adjoining to the body of the Mosque. They are sometimes square, but more commonly round and taper. the gallery for the maazeen, or cryers, projecting a little from the column near the top, has some resemblance to a rude capital; and from this the spire tapering more in proportion than before, soon terminates in a point crowned with a crescent.

Russel's Aleppo.

§ The Keabé is the point of direction and the centre of union for the prayers of the whole human race, as the

III. 148

Yet thro' the purple glow of eve
Shines dimly the white moon,

Beïth-mâmour* is for those of all the celestial beings ; the Kursy† for those of the four Arch angels, and the Arsç§ for those of the cherubims and seraphims who guard the the throne of the Almighty. The inhabitants of Mecca, who enjoy the happiness of contemplating the Keabé, are obliged when they pray to fix their eyes upon the sanctuary ; but they who are at a distance from this valuable privilege are required only during

* Beïth-mâmour, which means the house of prosperity and felicity, is the ancient Keabé of Mecca, which according to tradition, was taken up into heaven by the Angels at the deluge, where it was placed perpendicularly over the present sanctuary.

† Kursy, which signifies a seat, is the 8th firmament.

§ Arsç is the throne of the Almighty, which is thought to be placed on the ninth, which is the highest of the firmaments.

The slackened bow, the quiver, the long lance,
Rest on the pillar ‡ of the Tent.

prayer to direct their attention towards that hallowed edifice. The believer who is ignorant of the position of the Keabé must use every endeavour to gain a knowledge of it ; and after he has shown great solicitude, whatever be his success, his prayer is valid.

D'Ohsson.

‡ The Bedoweens live in tents, called *Hhymas*, from the shade they afford the inhabitants, and *Beet el Shar*, Houses of hair, from the matter they are made of. They are the same with what the Antients called *Mapalia*, which being then, as they are to this day, secured from the heat and inclemency of the weather, by a covering only of such hair cloth, as our coal sacks are made of, might very justly be described by Virgil to have thin roofs. When we find any number of them together (and I have seen from 3 to 300) then they are usually placed in a circle, and constitute a *Dou-war*. the fashion of each tent is the same, being of an oblong figure, not

Knitting light palm-leaves for her brother's brow

unlike the bottom of a ship turned upside down, as Salust hath long ago described them. However they differ in bigness, according to the number of people who live in them: and are accordingly supported, some with one pillar, others with two or three: whilst a curtain or carpet placed, upon occasion, at each of these divisions, separateth the whole into so many apartments. The pillar which I have mentioned, is a straight pole, 8 or 10 feet high and 3 or 4 inches in thickness, serving, not only to support the tent, but being full of hooks fixed there for the purpose, the Arabs hang upon it their cloaths, baskets, saddles, and accoutrements of war. Holofernes, as we read in Judith, 13. 16. made the like use of the pillar of his tent, by hanging his fauchin upon it, it is there called the *pillar of the bed*, from the custom perhaps, that hath always prevailed, of having the upper end of the carpet, mattress, or whatever else they lie upon, turned from the skirts of the tent that way. But the *Κωκυπτεῖον*, Canopy as we render it (ver. 9) should I presume, be rather called the gnat or muskeeta net, which is a close curtain of gauze or fine linnen, used all over the Levant, by people of better fashion, to keep

III. 151

The dark-eyed damsel sits ;

out the flies. The Arabs have nothing of this kind ; who in taking their rest, lie horizontally upon the ground, without bed, matress or pillow, wrapping themselves up only in their *Hykes*, and lying, as they find room upon a mat or carpet, in the middle or corner of the tent. those who are married, have each of them a corner of the tent, cantoned off with a curtain.

Sharw.

The tents of the Moors are somewhat of a conic form, are seldom more than 8 or 10 feet high in the centre, and from 20 to 25 in length. Like those of the remotest antiquity, their figure is that of a ship overset, the keel of which is only seen. these tents are made of twine, composed of goat's hair, camel's wool, and the leaves of the wild palm, so that they keep out water ; but, being black, they produce a disagreeable effect at a distant view.

Chenier.

III. 152

The Old Man tranquilly
Up his curled pipe inhales
The tranquillizing herb.
So listen they the reed † of Thalaba,

§ In the kingdom of Imam the men of all ranks shave their heads. In some other countries of Yemen all the Arabs, even the Sheiks themselves, let their hair grow and wear neither bonnet nor *Sasch*, but a handkerchief instead, in which they tie the hair behind. Some let it fall upon their shoulders and bind a small cord round their heads instead of a turban. The Bedouins upon the frontiers of Hedsjas and of Yemen wear a bonnet of palm leaves, neatly platted.

Nicbuhr.

† The music of the Bedoweens rarely consists of more than one strain, suitable to their homely instruments, and to their simple invention. the Arabebbah as they call the bladder and string, is in the highest vogue, and doubtless of great antiquity, as is also the Gaspah,

While his skilled fingers modulate

which is only a common reed, open at each end, having the side of it bored, with three or more holes, according to the ability of the Person who is to touch it : tho' the compass of their tunes rarely or ever exceeds an octave. Yet sometimes, even in this simplicity of harmony, they observe something of method and ceremony, for in their historical *Cantatas* especially, they have their pre-ludes and symphonies ; each stanza being introduced with a flourish from the Arabebbah, while the narration itself is accompanied with the softest touches they are able to make, upon the Gaspah. The Tarr, another of their instruments, is made like a Sive, consisting (as Isidore describeth the Tympanum) of a thin rim or hoop of wood, with a skin of parchment stretched over the top of it. this serves for the Bass in all their Concerts, which they accordingly touch very artfully with their fingers, and the knuckles or palms of their hands, as the time and measure require, or as force and softness are to be communicated to the several parts of the performance. The Tarr is undoubtedly the Tympanum of the Antients, which appears as well from the general

The low, sweet, soothing, melancholy tones.

use of it all over Barbary, Egypt and the Levant, as from the method of playing upon it, and the figure of the instrument itself, being exactly of the same fashion with what we find in the hands of Cybele and the Bacchanals among the Basso Relievos and Statues of the Antients.

Shaw.

The Arabs have the *Cussuba*, or cane, which is only a piece of large cane, or reed, with stops, or holes, like a flute, and somewhat longer, which they adorn with tassels of black silk and play upon like the German flute.

Morgan's Hist. of Algiers.

The young fellows, in several towns, play prettily enough on pipes made, and sounding very much like our flagelet, of the thigh bones of cranes, storks, or such large fowl.

Morgan's Hist. of Algiers

How great soever may have been the reputation the Libyans once had, of being famous musicians, and of

Or if he strung the pearls* of Poetry

having invented the pipe or flute, called by Greek authors *Hippophorbos*, I fancy few of them would be now much liked at our Opera. As for this *tibicen*, flute or pipe, it is certainly lost, except it be the *gayta*, somewhat like the hautbois, called *zurna*, in Turkish, a martial instrument. Julius Pollux, in a chapter entitled *de tibiærum specie*, says, *Hippophorbos quam quidem Libyes Scenetes invenerunt*. and again, shewing the use and quality thereof, *hæc verò apud equorum pascua utuntur, ejusque materia decorticata laurus est, cor enim ligni extractum acutissimam dat sonum*. The sound of the *gayta* agrees well with this description, tho' not the make. Several Poets mention the *tibicen Libycus* and *Arabicus*: and Alhenæus quotes Duris, and says, *Libycas tibia Poetæ appellant, ut inquit Duris, libro secundo de rebus gestis Agathoclis, quod Scirites, primus, ut credunt, tibiæcinum artis inventor, è gente Nomadum Libycorum fuerit, primusque tibiæ Cerealium hymnorum cantor*.

Morgan's Hist. of Algiers.

* Persæ "pulcherrimâ usi translatione, pro versûs facere dicunt margaritas nectere; quemadmodum in illo

III. 156

Singing with agitated face

Ferdusii versiculo "*Siquidem sakami acumine adamantino
margaritas nexi ; in scientiæ mare penitus me immersi.*"

Poeseos Asiaticæ Commentarii.

This is a favourite Oriental figure. "After a little time lifting his head from the collar of reflection, he removed the talisman of silence from the treasure of speech, and scattered skirts-full of brilliant gems and princely pearls before the company in his mirth-exciting deliveries."

Bahar Danush.

Again in the same work—"he began to weigh his stored pearls in the scales of delivery."

Abu Temam, who was an excellent poet himself, used to say, that, "fine sentiments delivered in prose were like gems scattered at random ; but that when they were confined in a poetical measure, they resembled bracelets and strings of pearls."

Sir W. Jones. Essay on the Poetry of the Eastern nations.

And eloquent arms, and sobs that reach the heart,

In Mr. Carlyle's translations from the Arabic, a Poet says of his friends and himself

They are a row of Pearls, and I
The silken thread on which they lie.

I quote from memory, and recollect not the Author's name. it is somewhat remarkable that the same metaphor is among the quaintnesses of Fuller. " Benevolence is the silken thread, that should run thro' the pearl chain of our virtues."

Holy State.

It seems the Arabs are still great rhymers, and their verses are sometimes rewarded, but I should not venture to say that there are great Poets among them. Yet I was assured in Yemen that it is not uncommon to find them among the wandering Arabs in the country of Dsjâf. It is some few years since a Sheik of these Arabs was in prison at Sana: seeing by chance a bird upon a roof opposite to him, he recollected that the devout Mohammedans believe they perform an action

A tale § of love and woe ;

agreeable to God in giving liberty to a bird encaged. He thought therefore he had as much right to liberty as a bird, and made a poem upon the subject, which was first learnt by his guards, and then became so popular that at last it reached the Imam. he was so pleased with it that he liberated the Sheik, whom he had arrested for his robberies.

Niebuhr. Desc. de l'Arabie.

§ They are fond of singing with a forced voice in the high tones, and one must have lungs like theirs to support the effort for a quarter of an hour. Their airs, in point of character and execution, resemble nothing we have heard in Europe, except the Seguidillas of the Spaniards. They have divisions more laboured even than those of the Italians, and cadences and inflections of tone impossible to be imitated by European throats. Their performance is accompanied with sighs and gestures, which paint the passions in a more lively manner than we should venture to allow. They may be said to excell most in the melancholy strain. To behold an

Then, if the brightening Moon that lit his face



Arab with his head inclined, his hand applied to his ear, his eye brows knit, his eyes languishing; to hear his plaintive tones, his lengthened notes, his sighs and sobs, it is almost impossible to refrain from tears, which as their expression is, are far from bitter : and indeed they must certainly find a pleasure in shedding them, since among all their songs, they constantly prefer that which excites them most, as among all accomplishments singing is that they most admire.

Volney.

All their literature consists in reciting tales and histories, in the manner of the Arabian Nights Entertainments. They have a peculiar passion for such stories : and employ in them almost all their leisure, of which they have a great deal. In the evening they seat themselves on the ground at the door of their tents, or under cover if it be cold, and there, ranged in a circle, round a little fire of dung, their pipes in their mouths, and their legs crossed, they sit awhile in silent meditation, till, on a sudden, one of them breaks forth with, *Once upon a*

III. 160

In darkness favoured her's,

time,—and continues to recite the adventures of some young Shaik and female Bedouin: he relates in what manner the youth first got a secret glimpse of his mistress, and how he became desperately enamoured of her: he minutely describes the lovely fair, extols her black eyes, as large and soft as those of the gazelle; her languid and empassioned looks; her arched eye-brows, resembling two bows of ebony; her waist, straight and supple as a lance; he forgets not her steps, light as those of the *young filley*, nor her eye-lashes blackened with *kohl*, nor her lips painted blue, nor her nails, tinged with the golden-coloured *henna*, nor her breasts, resembling two pomegranates, nor her words, sweet as honey. He recounts the sufferings of the young lover, *so wasted with desire and passion, that his body no longer yields any shadow*. At length, after detailing his various attempts to see his mistress, the obstacles on the part of the parents, the invasions of the enemy, the captivity of the two lovers, &c. he terminates, to the satisfaction of the audience, by restoring them, united and happy, to the paternal tent, and by receiving the tribute paid to his

Oh ! even with such a look, as, fables say,
 The mother Ostrich ‡ fixes on her egg,
 Till that intense affection
 Kindle its light of life,
 Even in such deep and breathless tenderness



eloquence, in the *ma sha allah** he has merited. The Bedouins have likewise their love songs, which have more sentiment and nature in them than those of the Turks, and inhabitants of the towns ; doubtless because the former, whose manners are chaste, know what love is ; while the latter, abandoned to debauchery, are acquainted only with enjoyment.

Volney.



* An exclamation of praise, equivalent to *admirably well* !

‡ We read in an old Arabian Manuscript, that when the Ostrich would hatch her eggs, she does not cover them as other fowls do, but both the male and female

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III. 162

Oneiza's soul is centered on the youth,
So motionless with such an ardent gaze,
Save when from her full eyes
Quickly she wipes away the gushing tears
That dim his image there.

contribute to hatch them by the efficacy of their looks only; and therefore when one has occasion to go to look for food, it advertises its companion by its cry, and the other never stirs during its absence, but remains with its eyes fixed upon the eggs, till the return of its mate, and then goes in its turn to look for food, and this care of theirs is so necessary that it cannot be suspended for a moment, for if it should their eggs would immediately become addle.

Vanslebe. Harris's Collection.

This is said to emblem the perpetual attention of the Creator to the Universe.

III. 163

She called him brother : was it sister-love
That made the silver rings
Round her smooth ankles † and her twany arms,

† " She had laid aside the rings which used to grace her ankles, lest the sound of them should expose her to calamity."

Asiatic Researches.

Most of the Indian women have on each arm, and also above the ankle, ten or twelve rings of gold, silver, ivory, or coral. They spring on the leg, and when they walk make a noise with which they are much pleased. Their hands and toes are generally adorned with large rings.

Somnerat.

" In that day the Lord will take away the bravery of *their tinkling ornaments about their feet*, and their cauls, and their round tires like the moon."

"The chains, and the bracelets and the mufflers,
The bonnets, and *the ornaments of the legs*, &c."

Isaiah. III. 18.

Shine daily brightened ? for a brother's eye

Were her long fingers § tinged,

§ His fingers, in beauty and slenderness appearing as the *Yed Bieza*,* or the rays of the sun, being tinged with Hinna, seemed branches of transparent red coral.

Bahar Danush.

She dispenses gifts with small delicate fingers, sweetly glowing at their tips, like the white and crimson worm of Dabia, or dentifrices made of Esel wood.

Moallakat. Poem of Amriolkais.

The Hinna, says the translator of the Bahar Danush, is esteemed not merely ornamental, but medicinal: and I have myself often experienced in India a most refreshing coolness thro' the whole habit, from an embrocation, or rather plaster of Hinna, applied to the soles of my feet, by prescription of a native physician. The effect lasted for some days.

* The miraculously shining hand of Moses.

III. 165

As when she trimmed the lamp,
And thro' the veins and delicate skin

This unnatural fashion is extended to animals.

Departing from the town of Anna we met about five hundred paces from the gate a young man of good family followed by two servants, and mounted in the fashion of the country, upon an Ass, whose rump was painted red.

Tavernier.

In Persia, "they dye the tails of those horses which are of a light colour with red or orange."

Hanway.

Ali the Moor, to whose capricious cruelty Mungo Park was so long exposed, "always rode upon a milk white horse, with its tail dyed red."

Alfenado, a word derived from *alfena* the Portuguese or Moorish name of this plant, is still used in Portugal as a phrase of contempt for a fop.

The light shone rosy? that the darkened lids †
Gave yet a softer lustre to her eye?

That with such pride she tricked
Her glossy tresses, and on holy day
Wreathed the red flower-crown* round their jetty waves?
How happily the years
Of Thalaba went by !



§ The blackened eye-lids and the reddened fingers were Eastern customs, in use among the Geecks. they are still among the tricks of the Grecian toilette. the females of the rest of Europe have never added them to their list of ornaments.

* The Mimosa Selam produces splendid flowers of a beautiful red colour with which the Arabians crown their heads on their days of festival.

Niebuhr.

III. 167

Yet was the heart of Thalaba

Impatient of repose ;

Restless he pondered still

The task for him decreed,

The mighty and mysterious work announced.

Day by day with youthful ardour

He the call of Heaven awaits,

And oft in visions o'er the Murderer's head

He lifts the avenging arm,

And oft in dreams he sees

The Sword that is circled with fire.

One morn as was their wont, in sportive mood

The youth and damsel bent Hodeirah's bow,

For with no feeble hand nor erring aim

Oneiza could let loose the obedient shaft.

With head back-bending, Thalaba

Shot up the aimless arrow high in air,

Whose line in vain the aching sight pursued.

Lost in the depth of heaven.

III. 168

"When will the hour arrive," exclaimed the youth,

"That I shall aim these fated shafts

"To vengeance long delayed ?

"Have I not strength, my father, for the deed ?

"Or can the will of Providence

"Be mutable like man ?

"Shall I never be called to the task ?"

"Impatient boy !" quoth Moath, with a smile :

"Impatient Thalaba !" Onciza cried,

And she too smiled, but in her smile

A mild reproachful melancholy mixed.

Then Moath pointed where a cloud
Of Locusts, from the desolated fields

Of Syria, winged their way.

"Lo ! how created things

"Obey the written doom !"

Onward they came, a dark continuous cloud

Of congregated myriads numberless,
 The rushing of whose wings was as the sound
 Of a broad river, headlong in its course
 Plunged from a mountain summit, or the roar
 Of a wild ocean in the autumn storm,
 Shattering its billows on a shore of rocks.
 Onward they came, the winds impelled them on,
 Their work was done, their path of † ruin past,



† The large locusts, which are near three inches long, are not the most destructive ; as they fly, they yield to the current of the wind which hurries them into the sea, or into sandy deserts where they perish with hunger or fatigue. The young locusts, that cannot fly, are the most ruinous ; they are about fifteen lines in length ; and the thickness of a goose quill. They creep over the country in such multitudes that they leave not a blade of grass behind ; and the noise of their feeding announces their approach at some distance. The devastations of locusts increase the price of provisions, and often occasion famines ; but the Moors find a kind of compensation in

III. 170

Their graves were ready in the wilderness.
" Behold the mighty army !" Moath cried,
" Blindly they move, impelled

making food of these insects ; prodigious quantities are brought to market salted and dried like red herrings. They have an oily and rancid taste, which habit only can render agreeable ; they are eat here, however, with pleasure.

Chénier.

In 1778 the empire of Morocco was ravaged by these insects. in the summer of that year, such clouds of locusts came from the south that they darkened the air, and devoured a part of the harvest. Their offspring, which they left on the ground, committed still much greater mischief. Locusts appeared and bred anew in the following year, so that in the spring the country was wholly covered, and they crawled one over the other in search of their subsistence.

It has been remarked, in speaking of the climate of Morocco, that the young locusts are those which are the

III. 171

“ By the blind Element.

“ And yonder Birds our welcome visitants,
Lo ! where they soar above the embodied host,

most mischievous ; and that it seems almost impossible to rid the land of these insects and their ravages, when the country once becomes thus afflicted. In order to preserve the houses and gardens in the neighbourhood of cities, they dig a ditch two feet in depth and as much in width. This they pallisade with reeds close to each other, and inclined inward toward the ditch ; so that the insects unable to climb up the slippery reed, fall back into the ditch, where they devour one another.

This was the means by which the gardens and vineyards of Rabat, and the city itself were delivered from this scourge, in 1779. The intrenchment, which was, at least, a league in extent, formed a semicircle from the sea to river, which separates Rabat from Sallee. The quantity of young locusts here assembled was so prodigious that, on the third day, the ditch could not be approached because of the stench. The whole country was eaten up, the very bark of the fig, pomegranate,

III. 172

“ Pursue their way, and hang upon their rear,
“ And thin their spreading flanks,
“ Rejoicing o'er their banquet ! deemest thou

and orange tree, bitter, hard, and corrosive as it was could not escape the voracity of these insects.

The lands, ravaged throughout all the western provinces, produced no harvest, and the Moors being obliged to live on their stores, which the exportation of corn (permitted till 1774) had drained, began to feel a dearth. Their cattle, for which they make no provision, and which in these climates, have no other subsistence than that of daily grazing, died with hunger ; nor could any be preserved but those which were in the neighbourhood of mountains, or in marshy grounds, where the regrowth of pasturage is more rapid.

In 1780, the distress was still farther increased. The dry winter had checked the products of the earth, and given birth to a new generation of locusts, who devoured whatever had escaped from the inclemency of the season. The husbandman did not reap even what

III. 173

“ The scent of water, on the Syrian mosque
“ Placed with priest-mummery, and the jargon-rites
“ That fool the multitude, has led them here

he had sowed, and found himself destitute of food, cattle, or seed corn. In this time of extreme wretchedness the poor felt all the horrors of famine. They were seen wandering over the country to devour roots, and, perhaps, abridged their days by digging into the entrails of the earth in search of the crude means by which they might be preserved.

Vast numbers perished of indigestible food and want. I have beheld country people in the roads, and in the streets, who had died of hunger, and who were thrown across asses to be taken and buried. Fathers sold their children. The husband, with the consent of his wife, would take her into another province, there to bestow her in marriage as if she were his sister, and afterwards come and reclaim her when his wants were no longer so great. I have seen women and children run after camels, and rake in their dung to seek for some indigested grain of barley, which, if they found, they devoured with avidity.

Chénier.

III. 174

“ From far Khorasan ? † Allah who decreed
“ Yon tribe the plague and punishment of man,
“ These also hath he doomed to meet their way
“ Both passive instruments

† The Abmelec or eater of Locusts, or grasshoppers, is a bird which better deserves to be described, perhaps, than most others of which travellers have given us an account, because the facts relating to it are not only strange, in themselves, but so well and distinctly attested, that however surprising they may seem, we cannot but afford them our belief. The food of this creature is the locust, or the grasshopper: it is of the size of an ordinary hen, its feathers black, its wings large, and its flesh of a greyish colour; they fly generally in great flocks, as the starlings are wont to do with us: but the thing which renders these birds wonderful is, that they are so fond of the water of a certain fountain in Corasson, or Bactria, that where-ever that water is carried, they follow; on which account it is carefully preserved; for where ever the locusts fall, the Armenian priests, who are provided with this water, bring a quan-

“ Of his all-acting will,
“ Sole mover he, and only spring of all.”

While thus he spake, Onciza's eye looks up



tity of it, and place in jars, or pour it into little channels in the fields, the next day whole troops of these birds arrive and quickly deliver the people from the locusta.

Universal History.

Sir John Chardin has given us, the following passage from an antient traveller, in relation to this bird. In Cyprus about the time that the corn was ripe for the sickle, the earth produced such a quantity of cavalettes, or locusts, that they obscured sometimes the splendour of the sun. Wherever these came, they burnt and eat up all ; for this there was no remedy, since, as fast as they were destroyed, the earth produced more : God, however, raised them up a means for their deliverance, which happened thus. In Persia, near the city of Cuerch there is a fountain of water, which has a wonderful property of destroying these insects ; for a pitcher

III. 176

Where one towards her flew,
Satiated, for so it seemed, with sport and food.
The Bird flew over her,
And as he past above;

Full of this being carried in the open air, without passing through house or vault, and being set on an high place, certain birds which follow it, and fly and cry after the men who carry it from the fountain, come to the place where it is fixed. These birds are red and black, and fly in great flocks together, like starlings; the Turks and Persians call them Musulmans. These birds no sooner came to Cyprus, but they destroyed the locusts with which the Island was infested; but if the water be spilt or lost these creatures immediately disappear; which accident fell out when the Turks took this Island; for one of them going up into the steeple of Famagusta, and finding there a pitcher of this water, he, fancying that it contained gold or silver, or some precious thing, broke it, and spilt what was therein; since which the Cypriots have been as much tormented as ever by the locusts.

From his relaxing grasp a Locust fell . .

It fell upon the Maiden's robe,
And feebly there it stood, recovering slow.

On the confines of the Medes and of Armenia, at certain times a great quantity of Birds are seen who resemble our blackbirds, and they have a property sufficiently curious to make me mention it. When the corn in these parts begins to grow, it is astonishing to see the number of Locusts with which all the fields are covered. The Armenians have no other method of delivering themselves from these insects, than by going in procession round the fields and sprinkling them with a particular water which they take care to preserve in their houses. For this water comes from a great distance. they fetch it from a Well belonging to one of their Convents near the frontiers, and they say that the bodies of many Christian martyrs were formerly thrown into this well. These processions and the sprinkling continue three or four days, after which the Birds that I have mentioned come in great flights, and whether it be that they eat the locusts, or drive them away, in two or three days the country is cleared of them.

Tavernier.

III. 178

The admiring girl surveyed
His out-spread sails of green.
His gauzy underwings,

At Mosul and at Haleb, says Niebuhr, I heard much of the Locust Bird, without seeing it. They there call it *Samarmar*, or as others pronounce it, *Samarmog*. It is said to be black, larger than a sparrow, and no ways pleasant to the palate. I am assured that it every day destroys an incredible number of Locusts; they pretend nevertheless that the Locusts sometimes defend themselves, and devour the Bird with its feathers, when they have overpowered it by numbers. When the children in the frontier towns of Arabia catch a live Locust, they place it before them and cry *Samarmog*! And because it stoops down terrified at the noise, or at the motion of the child, or clings more closely to its place, the children believe that it fears the name of its enemy, that it hides itself, and attempts to throw stones. The *Samarmog* is not a native of Mosul or Haleb, but they go to seek it in Khorasan with much ceremony. When the Locusts multiply very greatly, the government sends persons worthy of trust to a spring near the village of *Samarún*,

III. 179

One closely to the grass green body furled,

One ruffled in the fall, and half unclosed.

She viewed his jet-orbed eyes

situated in a plain between four mountains, by *Mesched*, or *Musa er ridda*, in that province of Persia. The deputies with the ceremonies prescribed fill a chest with this water, and pitch the chest so that the water may neither evaporate nor be spilt before their return. From the spring to the Town whence they were sent, the chest must always be between heaven and earth: they must neither place it on the ground, nor under any roof, lest it should lose all its virtue. Mosul being surrounded with a wall, the water must not pass under the gate-way, but it is received over the wall, and the chest placed upon the Mosque *Nebbi Gurgis*, a building which was formerly a church, and which in preference to all the other buildings has had from time immemorial the honour to possess this chest upon its roof. When this precious water has been brought from Khorasan with the requisite precautions, the common Mohammedans, Christians and Jews of Mosul believe that the *Samarmog* follows

III. 180

His glossy gorget bright
Green-glittering in the sun ;
His plummy pliant horns

the water, and remains in the country as long as there is a single drop left in the chest of *Nebbi-Gurgis*. Seeing one day a large stork's nest upon this vessel, I told a Christian of some eminence in the town, how much I admired the quick smell of the *Samarmog*, who perceived the smell of the water thro' such a quantity of ordure. he did not answer me, but was very much scandalized that the government should have permitted the stork to make her nest upon so rare a treasure, and still more angry, that for more than nine years, the government had not sent to procure fresh water.

Niebuhr. Desc. de l'Arabie.

Dr. Russell describes this bird as about the size of a starling. the body of a flesh colour, the rest of its plumage black, the bill and legs black also.

That, nearer as she gazed,
 Bent tremblingly before her breath.
 She viewed his yellow-circled front
 With lines mysterious veined ;
 “ And knowest thou what is written here,
 “ My father ?” said the Maid.
 “ Look Thalaba ! perchance these lines
 “ Are in the letters of the Ring,
 “ Nature’s own language written here.”

The youth bent down, and suddenly
 He started, and his heart
 Sprung, and his cheek grew red,
 For the mysterious † lines were legible,

† The Locusts are remarkable for the hieroglyphic that they bear upon the forehead. their colour is green throughout the whole body, excepting a little yellow rim that surrounds their head, which is lost at their eyes. This insect has two upper wings pretty solid : they are green like the rest of the body, except that

III. 182

WHEN THE SUN SHALL BE DARKENED AT NOON,

SON OF HODEIRAH, DEPART.

And Moath looked, and read the lines aloud;

there is in each a little white spot. The Locust keeps them extended like great sails of a ship going before the wind. it has besides two other wings underneath the former, and which resemble a light transparent stuff pretty much like a cobweb, and which it makes use of in the manner of smack sails that are along a vessel; but when the Locust reposes herself she does like a vessel that lies at anchor, for she keeps the second sails furled under the first.

Norden.

The Mohammedans believe some mysterious meaning is contained in the lines upon the Locust's forehead.

I compared the description in the Poem with a Locust, which was caught in Leicestershire. it is remarkable that a single insect should have found his way so far inland.

III. 183

The Locust shook his wings and fled,
And they were silent all.

Who then rejoiced but Thalaba ?
Who then was troubled but the Arabian Maid ?
And Moath sad of heart,
Tho' with a grief suppress, beheld the youth
Sharpen his arrows now,
And now new-plume their shafts,
Now to beguile impatient hope
Feel every sharpened point.

“ Why is that anxious look,” Oneiza cried,
“ Still upwards cast at noon ?
“ Is Thalaba aweary of our tent ?”
“ I would be gone,” the youth replied,
“ That I might do my task,
“ And full of glory to the tent return
“ Whence I should part no more.”

But on the noontide sun,
 As anxious and as oft Oneiza's eye
 Was upward glanced in fear.
 And now as Thalaba replied, her cheek
 Lost its fresh and lively hue,
 For in the Sun's bright edge
 She saw, or thought she saw, a little speck.
 The sage Astronomer
 Who with the love of science full
 Trembled that day at every passing cloud,
 He had not seen it, 'twas a speck so small.

Alas ! Oneiza sees the spot increase !
 And lo ! the ready Youth
 Over his shoulder the full quiver slings
 And grasps the slackened bow.
 It spreads, and spreads, and now
 Has shadowed half the Sun,
 Whose crescent-pointed horns
 Now momentarily decrease.

III. 185

The day grows dark, the Birds retire to rest ;
Forth from her shadowy haunt
Flies the large-headed* Screamer of the night.
Far off the affrighted African,
Deeming his God deceased,
Falls on his knees in prayer,
And trembles as he sees
The fierce Hyena's eyes
Glare in the darkness of that dreadful noon.

Then Thalaba exclaimed, " Farewell,
" My father ! my Oneiza !" the Old Man
Felt his throat swell with grief.
" Where wilt thou go my Child ?" he cried,



* An Arabian expression from the Moallakat.
" She turns her right side, as if she were in fear of some
large-headed Screamer of the night."

Poem of Antara.

III. 186

"Wilt thou not wait a sign

"To point thy destined way?"

"God will conduct me!" said the noble youth,

He said and from the Tent

In the depth of the darkness departed.

They heard his parting steps,

The quiver rattling as he past away.

The Fourth Book.

THALABA THE DESTROYER.

THE FOURTH BOOK.

Whose is yon dawning form,
That in the darkness meets
The delegated youth ?

Dim as the shadow of a fire at noon,
Or pale reflection on the evening brook
Of Glow-worm on the bank
Kindled to guide her winged paramour.

A moment, and the brightening image shaped
His Mother's form and features. "Go," she cried,
"To Babylon, and from the Angels learn
"What talisman thy task requires."

IV. 190

The Spirit hung towards him when she ceased,
As tho' with actual lips she would have given

A mother's kiss . . his arms outstretched,

His body bending on,

His lips unclosed and trembling into speech

He prest to meet the blessing, . . but the wind

Played on his cheek : he looked, and he beheld

The darkness close. " again ! again !" he cried,

" Let me again behold thee !" from the darkness

His Mother's voice went forth ;

" Thou shalt behold me in the hour of death."

Day dawns, the twilight gleam dilates,

The Sun comes forth and like a God

Rides thro' rejoicing heaven.

Old Moath and his daughter from their tent

Beheld the adventurous youth,

Dark moving o'er the sands,

A lessening image, trembling thro' their tears.

Visions of high emprise

IV. 191

Beguiled his lonely road ;
And if sometimes to Moath's tent
The involuntary mind recurred,
Fancy, impatient of all painful thoughts
Pictured the bliss should welcome his return.
In dreams like these he went,
And still of every dream
Oneiza formed a part,
And Hope and Memory made a mingled joy.

In the eve he arrived at a Well,
The Acacia bent over its side,
Under whose long light-hanging boughs
He chose his night's abode.
There, due ablutions made and prayers performed,
The youth his mantle spread,
And silently produced
His solitary meal.
The silence and the solitude recalled
Dear recollections, and with folded arms,

IV. 192

Thinking of other days, he sate, till thought
Had left him, and the Acacia's moving shade
 Upon the sunny sand
 Had caught his idle eye,
 And his awakened ear
 Heard the grey Lizard's chirp,
 The only sound of life.

As thus in vacant quietness he sate,
A Traveller on a Camel reached the Well,
 And courteous greeting gave.
 The mutual salutation past,
He by the cistern too his garment spread,
And friendly converse cheered the social meal.

The Stranger was an antient man,
 Yet one whose green old age
Bore the fair characters of temperate youth.
So much of manhood's strength his limbs retained,
It seemed he needed not the staff he bore.

IV. 193

His beard was long, and grey, and crisp ;

Lively his eyes and quick,

And reaching over them

The large broad eye-brow curled. .

His speech was copious, and his winning words

Enriched with knowledge. that the attentive youth

Sate listening with a thirsty joy.

So in the course of talk

The adventurer youth enquired

Whither his course was bent ;

The Old Man answered, " to Bagdad I go."

At that so welcome sound a flash of joy

Kindled the eye of Thalaba ;

" And I too," he replied,

" Am journeying thitherward,

" Let me become companion of thy way !"

Courteous the Old Man smiled,

And willing in assent. .

IV. 194

OLD MAN.

Son, thou art young for travel.

THALABA.

Until now

I never past the desert boundary.

OLD MAN.

It is a noble city that we seek.

Thou wilt behold magnificent palaces,
And lofty obelisks, and high-domed Mosques,
And rich Bazars, whither from all the world
Industrious merchants meet, and market there
The World's collected wealth.

THALABA.

Stands not Bagdad

Near to the site of ancient Babylon
And Nimrod's impious temple?

OLD MAN.

From the walls

'Tis but a long day's distance.

IV. 195

THALABA.

And the ruins ? .

OLD MAN.

A mighty mass remains ; enough to tell us
How great our *fathers were, how little we.
Men are not what they were ; their crimes and follies
Have dwarfed them down from the old hero race
To such poor things as we !

* The Mussulmans are immutably prepossessed, that as the Earth approaches its dissolution, its sons and daughters gradually decrease in their dimensions. As for Dagjial, they say, he will find the race of mankind dwindled into such diminutive pigmies, that their habitations in cities, and all the best towns, will be of no other fabrick than the shoes and slippers made in these present ages, placed in rank and file, in seemly and regular order ; allowing one pair for two round families.

Morgan's Hist. of Algiers.

IV. 196

THALABA.

At Babylon

I have heard the Angels expiate their guilt,
Haruth and Maruth

OLD MAN.

'Tis a history

Handed from ages down ; the nurses make it
A tale to please their children,
And as their garrulous ignorance relates
We learn it and believe . . but all things feel
The power of Time and Change ! thistles and grass
Usurp the desolate palace, and the weeds
Of Falshood root in the aged pile of Truth.
How have you heard the tale ?

THALABA.

Thus . . on a time

The Angels at the wickedness of man
Expressed indignant wonder : that in vain
Tokens and signs were given, and Prophets sent, . .
Strange obstinacy this ! a stubborness

IV. 197

Of sin; they said, that should for ever bar
The gates of mercy on them. Allah heard
Their unforgiving pride, and bade that two
Of these untempted Spirits should descend,
Judges on earth. Haruth and Maruth went,
The chosen Sentencers ; they fairly heard
The appeals of men to their tribunal brought,
And rightfully decided. At the length
A Woman came before them . . beautiful
Zohara was, as yonder Evening star,
In the mild lustre † of whose lovely light
Even now her beauty shines. They gazed on her



† The story of Haruth and Maruth as in the Poem, may be found in D'Herbelot, and in Sale's notes to the Koran. Of the differing accounts I have preferred that which makes Zohara originally a woman, and metamorphoses her into the planet Venus, to that which says the planet Venus descended as Zohara to tempt the Angels.

IV. 198

With fleshly eyes, they tempted her to sin.
The wily woman listened, and required
A previous price, the knowledge of the name‡

The Arabians have so childish a love of rhyme, that when two names are usually coupled they make them jingle, as in the case of Hāruth and Maruth. thus they call Cain and Abel, Abel and Kabel. I am informed that the Koran is crowded with rhymes, more particularly at the conclusion of the chapters.

‡ The Ism-Ablah—The Science of the Name of God. They pretend that God is the lock of this science, and Mohammed the key, ~~that~~ consequently none but Mohammedans can attain it ; that it discovers what passes in distant countries, that it familiarizes the possessors with the Genii, who are at the command of the initiated and who instruct them ; that it places the winds and the seasons at their disposal, that it heals the bite of serpents, the lame, the maimed, and the blind. They say that some of their greatest Saints, such as *Abdulkadir Cheilani* of Bagdat, and *Ibn Alwan* who resided in the

IV. 199

Of God. She learnt the wonder-working name
And gave it utterance, and its virtue bore her
Up to the glorious Presence, and she told
Before the awful Judgement-Seat, her tale.

OLD MAN.

I know the rest. the accused Spirits were called :
Unable of defence, and penitent,

south of Yemen, were so far advanced in this science by their devotion, that they said their prayers every noon in the Kaba of Mecca, and were not absent from their own houses any other part of the day. A merchant of Mecca, who had learnt it in all its forms from Moham-med el Dsjanádsjeni (at present so famous in that city) pretended that he himself being in danger of perishing at sea, had fastened a billet to the mast with the usual ceremonies, and that immediately the tempest ceased. He showed me at Bombay, but at a distance, a book which contained all sorts of figures and mathematical tables, with instructions how to arrange the billets and the appropriate prayers for every circumstance. But he

III. 200

They owned their crime and heard the doom deserved.
Then they besought the Lord that not for ever
His wrath might be upon them ; and implored
That penal ages might at length restore them
Clean from offence. since then by Babylon
In the cavern of their punishment they dwell,
Runs the conclusion so ?

would neither suffer me to touch the Book, nor copy
the title.

There are some Mohammedans who shut themselves up
in a dark place without eating and drinking for a long time,
and there with a loud voice repeat certain short prayers
till they faint. When they recover they pretend to have
seen not only a croud of Spirits, but God himself, and
even the Devil. But the true initiated in the Ism-Allah
do not seek these visions. The secret of discovering hid-
den treasures, belong also, if I mistake not, to the
Ism Allah.

Niebuhr.

THALABA.

So I am taught.

OLD MAN.

The common tale ! and likely thou hast heard
How that the bold and bad, with impious rites
Intrude upon their penitence, and force,
Albeit from loathing and reluctant lips,
The sorcery-secret ?

THALABA.

Is it not the truth ?

OLD MAN.

Son, thou hast seen the Traveller in the sands
Move in the dizzy light of the hot noon,
Huge § as the giant race of elder times,



§ One of the Arabs whom we saw from afar, and who was mounted upon a Camel, seemed higher than a tower and to be moving in the air, at first this was to me a strange appearance, however it was only the effect of refraction. The Camel which the Arab was upon

IV. 202

And his Camel, than the monstrous Elephant,
Seem of a vaster bulk.

THALABA.

A frequent sight.

OLD MAN.

And hast thou never in the twilight, fancied
Familiar object into some strange shape
And form uncouth?

THALABA.

Aye! many a time.

touched the ground like all others. There was nothing then extraordinary in this phenomenon, and I afterwards saw many appearances exactly similar in the dry Countries.

Niebuhr.

“They surprized you, not indeed by a sudden assault; but they advanced, and the sultry vapour of noon thro’ which you saw them, increased their magnitude.”

Moallakat. Poem of Hareth.

IV. 203

OLD MAN.

Even so

Things viewed at distance thro' the mist of fear,
In their distortion terrify and shock
The abused sight.

THALABA.

But of these Angels fate
Thus in the uncreated Book is written. .

OLD MAN.

Wisely from legendary fables, Heaven
Inculcates wisdom.

THALABA.

How then is the truth ?
Is not the dungeon of their punishment
By ruined Babylon ?

OLD MAN.

By Babylon
Haruth and Maruth may be found.

THALABA.

And there

IV. 204

Magician learn their impious sorcery ?

OLD MAN.

Son what thou sayest is true, and it is false.

But night approaches fast ; I have travelled far

And my old lids are heavy . . on our way

We shall have hours for converse. let us now

Turn to our due repose. Son, peace ~~be~~ with thee !

So in his loosened cloak

The Old Man wrapt* himself ,

* One of these *Hykes* is usually six yards long and 5 or 6 foot broad, serving the Arab for a compleat dress in the day, and for his bed and covering in the night. it is a loose but troublesome kind of garment, being frequently disconcerted and falling upon the ground, so that the person who wears it, is every moment obliged to tuck it up, and fold it anew about his body. This shews the great use there is for a girdle in attending any active employment, and in consequence thereof, the force of the scripture injunction alluding thereunto, of

IV. 205.

And laid his limbs at length :
And Thalaba in silence laid him down.
Awhile he lay and watched the lovely Moon,
O'er whose broad orb the boughs

having ear loyns girded. The method of wearing these garments, with the use they are at other times put to, in serving for coverlets to their beds, should induce us to take the finer sort of them at least, such as are wore by the Ladies and persons of distinction, to be the *peplus* of the antients. it is very probable likewise, that the loose folding garment, (the *Toga* I take it to be) of the Romans, was of this kind: for if the drapery of their statues is to instruct us, this is actually no other than what the Arabs appear in, when they are folded up in their *Hykes*. Instead of the *fibula*, they join together, with thread or a wooden bodkin, the two upper corners of this garment, which being first placed over one of their shoulders, they fold the rest of it afterwards round their bodies.

Shaw.

The employment of the women is to prepare their wool, spin, and weave in looms hung lengthways in

IV. 206

A mazy fretting framed,
Or with a pale transparent green
Lighting the restless leaves,
The thin Acacia leaves that played above.

their tents. these looms are formed by a list of an ell and a half long, to which the threads of the warp are fixed at one end, and at the other on a roller of equal length; the weight of which, being suspended, keeps them stretched. the threads of the warp are so hung as to be readily intersected. instead of shuttles, the women pass the thread of the woof thro' the warp with their fingers, and with an iron comb, having a handle, press the woof to give a body to their cloth. Each piece of about 5 ells long, and an ell and a half wide, is called a *haick*; it receives neither dressing, milling nor dying, but is immediately fit for use: it is the constant dress of the Moors of the country, is without seam, and incapable of varying according to the caprices of fashion. When dirty it is washed: the Moor is wrapped up in it day and night, and this *haick* is the living model of the drapery of the ancients.

Chénier.

IV. 207

The murmuring wind, the moving leaves
Lulled him to sleep with mingled lullabies.

Not so the dark Magician by his side,
Lobaba, who from the Domdaniel caves
Had sought the dreaded youth.
Silent he lay, and simulating sleep,
Till by the long and regular breath he knew
The youth beside him slept.
Carefully then he rose,
And bending over him, surveyed him near

If thou at all take thy neighbour's raiment to pledge,
thou shalt deliver it unto him by that the Sun goeth
down.

For that is his covering only, it is his raiment for his
skin : wherein shall he sleep ?

Exodus. XXII. 26. 27.

IV. 208

And secretly he cursed
The dead Abdaldar's ring,
Armed by whose amulet
He slept from danger safe.

Wrapped in his mantle Thalaba reposed,
His loose right arm pillowing his head.

The Moon was on the Ring,
Whose crystal gem returned
A quiet, moveless light.

Vainly the Wizard vile put forth his hand
And strove to reach the gem,
Charms strong as hell could make them, made it safe.

He called his servant fiends,
He bade the Genii rob the sleeping youth.

By the virtue of the Ring,
By Mohammed's holier power,
By the holiest name of God,
Had Thalaba disarmed the evil race.

IV. 209

Baffled and weary, and convinced at length,
Anger, and fear, and rancour gnawing him,
The accursed Sorcerer ceased his vain attempts.

Content perforce to wait

Temptations likelier aid.

Restless he lay, and brooding many a wile,
And tortured with impatient hope,
And envying with the bitterness of hate
The innocent youth, who slept so sweetly by.

The ray of morning on his eye lids fell,

And Thalaba awoke

And folded his mantle around him,

And girded his loins for the day ;

Then the due rites of holiness observed.

His comrade too arose,

And with the outward forms

Of righteousness and prayer insulted God.

They filled their water skin, they gave

The Camel his full draught.

IV. 210

Then on their road while yet the morn was young
And the air was fresh with dew,
Forward the travellers went,
With various talk beguiling the long way.
But soon the youth, whose busy mind
Dwelt on Lobaba's wonder-stirring words,
Renewed the unfinished converse of the night.

THALABA.

Thou saidest that it is true, and yet is false,
That men accurst, attain at Babylon
Forbidden knowledge from the Angel pair.
How mean you ?

LOBABA.

All things have a double power,
Alike for good and evil. the same fire
That on the comfortable hearth at eve
Warmed the good man, flames o'er the house at night
Should we for this forego
The needful element ?
Because the scorching summer Sun

IV. 211

Darts fever, wouldst thou quench the orb of day?
Or deemest thou that Heaven in anger formed
Iron to till the field, because when man
Had tipped his arrows for the chase, he rushed
A murderer to the war?

THALABA.

What follows hence?

LOBABA.

That nothing in itself is good or evil,
But only in its use. think you the man
Praiseworthy who by painful study learns
The knowledge of all simples, and their power
Healing or harmful?

THALABA.

All men hold in honour
The skilful Leech. from land to land he goes
Safe in his privilege; the sword of war
Spare him, Kings welcome him with costly gifts,
And he who late had from the couch of pain
Lifted a languid look to him for aid,

IV. 212

Views him with brightened eyes, and blesses him
In his first thankful prayer.

LOBABA.

Yet some there are
Who to the purposes of wickedness,
Apply this knowledge, and from herbs distil
Poison to mix it in the trusted draught.

THALABA.

Allah shall cast them in the fire
Whose fuel is the cursed ! there shall they
Endure the ever-burning agony
Consuming † still in flames, and still renewed.

† Fear the fire whose fuel is men, and stones prepared
for the unbelievers.

Koran. Chap. 2.

Verily those who disbelieve our signs, we will surely
cast to be broiled in hell fire ; so often as their skins
shall be well burned, we will give them other skins in
exchange, that they may take the sharper torment.

Koran. Chap. 4.

LOBABA.

But is their knowledge therefore in itself
Unlawful ?

THALABA.

That were foolishness to think.

LOBABA.

O what a glorious animal were Man,
Knew he but his own powers ! and knowing gave them
Room for their growth and spread ! the Horse obeys
His guiding will, the patient Camel bears him
Over these wastes of sand, the Pigeon wafts
His bidding thro' the sky : and with these triumphs
He rests contented ! with these ministers,
When he might awe the Elements, and make
Myriads of Spirits serve him !

THALABA.

But as how !
By a league with Hell, a covenant that binds
The soul to utter death !

IV. 214

LOBABA.

Was Solomon

Accurst of God ? yet to his talismans
Obedient, o'er his throne the birds of Heaven
Their waving wings* his sun-shield, fanned around him

* The Arabians attribute to Solomon a perpetual enmity and warfare against wicked Genii and Giants ; on the subject of his wonder-working Ring their tales are innumerable. They have even invented a whole race of Pre-Adamite Solomons, who according to them governed the world successively to the number of 40, or as others affirm, as many as 72. All these made the evil Genii their unwilling Drudges.

D'Herbelot.

Anchieta was going in a canoe to the mouth of the river Aldea, a delightful spot, surrounded with mango trees, and usually abounding with birds called goarazes, that breed there. these birds are about the size of a hen, their colour a rich purple, inclining to red. they are white when hatched, and soon become black, but as they grow larger lose that colour and take this rich and

The motionless air of noon : from place to place,
As his will reined the viewless Element

beautiful purple. Our navigators had reached the place, but when they should have enjoyed the fine prospect which delights all who pass it, the sun was excessively hot, and this eye-pleasure was purchased dearly when the whole body was in a profuse perspiration, and the rowers were in a fever. Their distress called upon Joseph, and the remedy was no new one to him. he saw three or four of these birds perched upon a mango, and calling to them in the Brazilian language which the rowers understood, said, go you, call your companions, and come to shade these hot servants of the Lord. The birds stretched out their necks as if in obedience, and away they went to seek for others, and in a short time they came flying in the shape of an elegant cloud, and they shadowed the canoe a good league out to sea till the fresh sea breeze sprung up. then they told them they might go about their business, and they separated with a clamor of rude but joyful sounds, which were only understood by the Author of Nature who created them. This was a greater miracle than that of the cloud

He rode the Wind : the Genii reared his temple,
And ceaselessly in fear while his dead eye



with which God defended his chosen people in the wilderness from the heat of the sun, inasmuch as it was a more elegant and fanciful parasol. *Acho que foy maior portento este que o da nuvem, com que deos defendes no deserto a seu Povo minoso do calor do sol, tanto quanto mais tem de gracioso & aprasivel este chapeo de sol, que aquelle.*

This was a common miracle of Anchietus. Jacob Biderman has an epigram upon the subject, quoted in the Jesuit's life.

Hesperii peterent cum barbara littora mystæ,
Et sociis æger pluribus unus erat,
Ille suum extincto, Phœbi quia lampadis æstu
Occultoque uri, questus ab igne caput
Quæsiit in prora, si-quam daret angulus umbram,
Nulla sed in proræ partibus umbrâ fuit.
Quæsiit in puppi, nihil umbræ puppis habebat,
Summa sed urebant solis, & ima faces.

IV. 217

O'erlooked them, day and night pursued their toil,
So dreadful was his power.



His cupiens Anchieta malis succurrere, solam
Aera per medium tendere vidit avem.
Vidit, ei socias, ait, i, quære cohortes
Aliger atque redux cura legione veni.
Dicta probavit avis, celerique citatior Euro,
Cognatum properat, quærere jussa gregem.
Milleque mox sociis comitata revertitur alis,
Mille sequi visæ, mille præire ducem.
Mille supra, & totidem, juxtaque, infraque volabant,
Omnis ad Anchietae turba vocata preces.
Et simul expansis facta testudine pennis,
Desuper in tostas incubuere rates.
Et procul inde diem, & lucem pepulere diei,
Debile dum molis conderet umbra caput.
Scilicet hæc fierent, ut canopea repente
Anchieta artifices, esse coegit aves.

*Vida do Veneravel Padre Joseph de Anchieta, da companhia
de Jesu, Taumaturgo do Novo Mundo, na Provincia do*

IV. 218

THALABA.

But 'twas from Heaven
His wisdom came ; God's special gift . . the guerdon
Of early virtue.

*Brasil. composta pello P. Simam de Vasconcellos, da
mesma companhia.*

Lisboa. 1672.

Father Simam de Vasconcellos probably stole this miracle from the Arabian story of Solomon. not that he is deficient in invention, but a Jesuit cannot be suspected of ignorance.

In a very old book, the *Margarita Philosophica* is an account of a parasol more convenient, tho' not in so *elegant a taste* as that of the wonder-worker Anchieta. There is said to be a nation of one legged men, and one of these unipeds is represented in a print lying on his back, under the shade of his own great foot. It is probably a classical lie.

IV. 219

LOBABA.

Learn thou, O young man !

God hath appointed Wisdom the reward
Of study ! 'tis a spring of living waters,

The most quaint account of Solomon's wisdom is in
Du Bartas.

Hee knowes - - -

Whether the Heavens sweet-sweating kisse appear
To be Pearls parent, and the Oysters pheer,
And whether, dusk, it makes them dim withall,
Cleer breeds the cleer, and stormy brings the pale :
Whether from sea the amber-greece be sent,
Or be some fishes pleasant excrement.
He knowes why the Earth's immoveable and round,
The lees of Nature, center of the mound ;
Hee knows her mesure : and hee knows beside
How *Coloquintida* (duely apply'd)
Within the darknesse of the Conduit-pipes,
Amid the winding of our inward tripes,
Can so discreetly the *white humour* take.

Sylvester's Du Bartas.

IV. 220

Whose inexhaustible bounties all might drink
But few dig deep enough. Son! thou art silent, ..
Perhaps I say too much, .. perhaps offend thee.

THALABA.

Nay, I am young, and willingly as becomes me,
Hear the wise words of age.

LOBABA.

Is it a crime

To mount the horse, because forsooth thy feet
Can serve thee for the journey? is it sin
Because the Hern soars upward in the sky
Above the arrow's flight, to train the Falcon
Whose beak shall pierce him there? the powers which All
Granted to man, were granted for his use;
All knowledge that befits not human weakness
Is placed beyond its reach .. They who repair
To Babylon, and from the Angels learn
Mysterious wisdom, sin not in the deed.

THALABA.

Know you these secrets?

IV. 221

LOBABA.

I ? alas my Son

My age just knows enough to understand
How little all its knowledge ! later years
Sacred to study, teach me to regret
Youth's unforeseeing indolence, and hours
That cannot be recalled ! something I know :
The properties of herbs, and have sometimes
Brought to the afflicted comfort and relief
By the secrets of my art ; under His blessing
Without whom all had failed ! Also of Gems
I have some knowledge, and the characters
That tell beneath what aspect they were set.

THALABA.

Belike you can interpret then the graving
Around this Ring ?

LOBABA.

My sight is feeble, Son,
And I must view it closer, let me try !

IV. 222

The unsuspecting Youth
Held forth his finger to draw off the spell.
Even whilst he held it forth,
There settled there a Wasp,
And just above the Gem infixed its dart.
All purple swoln the hot and painful flesh
Rose round the tightened Ring.
The baffled Sorcerer knew the hand of Heaven,
And inwardly blasphemed.

Ere long Lobaba's heart,
Fruitful in wiles, devised new stratagem.
A mist arose at noon ;
Like the loose hanging skirts
Of some low cloud that, by the breeze impelled,
Sweeps o'er the mountain side.
With joy the thoughtless youth
That grateful shadowing hailed ;
For grateful was the shade,
While thro' the silver-lighted haze

IV. 223

Guiding their way, appeared the beamless Sun.

But soon that beacon failed ;

A heavier mass of cloud

Impenetrably deep,

Hung o'er the wilderness

“ Knowest thou the track ? quoth Thalaba,

“ Or should we pause, and wait the wind

“ To scatter this bewildering fog ?”

The Sorcerer answered him

“ Now let us hold right on, . . for if we stray

“ The Sun tomorrow will direct our course.”

So saying, he towards the desert depths

Misleads the youth deceived.

Earlier the night came on,

Nor moon, nor stars, were visible in Heaven ;

And when at morn the youth unclosed his eyes

He knew not where to turn his face in prayer.

“ What shall we do ?” Lobaba cried,

“ The lights of Heaven have ceased

IV. 224

“ To guide us on our way.
“ Should we remain and wait
“ More favourable skies ?
“ Soon would our food and water fail us here !
“ And if we venture on,
“ There are the dangers of the wilderness !”
“ Sure it were best proceed !”
The chosen youth replies.
“ So haply we may reach some tent, or grove
“ Of dates, or stationed tribe.
“ But idly to remain
“ Were yielding effortless, and waiting death.”
The wily Sorcerer willingly assents,
And farther in the sands,
Elate of heart, he leads the credulous youth.

Still o'er the wilderness
Settled the moveless mist.
The timid Antelope that heard their steps
Stood doubtful where to turn in that dim light,

IV. 225

The Ostrich, blindly hastening, met them full.

At night again in hope,

Young Thalaba laid down ;

The morning came, and not one guiding ray

Thro' the thick mist was visible,

The same deep moveless mist that mantled all.

Oh for the Vulture's scream

That haunts for prey the abode of humankind !

Oh for the Plover's† pleasant cry

To tell of water near !

Oh for the Camel-driver's‡ song !



† In places where there was water we found a beautiful variety of the plover.

Niebuhr.

‡ The Camels of the hot countries are not fastened one to the tail of the other as in cold climates, but suffered to go at their will like herds of cows. The Camel driver

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IV. 226

For now the water-skin grows light,
Tho' of the draught, more eagerly desired,
Imperious prudence took with sparing thirst.

Oft from the third night's broken sleep,
As in his dreams he heard
The sound of rushing winds,
Started the anxious youth, and looked abroad,
In vain ! for still the deadly calm endured.

Another day past on, .
The water-skin was drained,
But then one hope arrived

follows singing, and from time to time giving a sudden whistle. The louder he sings and whistles, the faster the Camels go, and they stop as soon as he ceases to sing. The Camel-drivers to relieve each other sing alternately, and when they wish their beasts to brouze for half an hour on what they can find, they amuse themselves by smoking a pipe, after which beginning again to sing, the Camels immediately proceed.

Tavernier.

IV. 227

For there was motion in the air !
The sound of the wind arose anon
That scattered the thick mist,
And lo ! at length the lovely face of Heaven !

Alas . . a wretched scene
Was opened on their view.
They looked around, no wells were near,
No tent, no human aid !
Flat on the Camel lay the water-skin,
And their dumb servant difficultly now,
Over hot sands and under the hot sun,
Dragged on with patient pain.
But oh the joy ! the blessed sight !
When in the burning waste the Travellers
Saw a green meadow, fair with flowers besprent,
Azure and yellow, like the beautiful fields
Of England, when amid the growing grass
The blue-bell bends, the golden king-cup shines,
In the merry month of May !

IV. 228

Oh joy! the Travellers
Gaze on each other with hope-brightened eyes,
For sure thro' that green meadow flows
The living stream! and lo! their famished beast
Sees the restoring sight!
Hope gives his feeble limbs a sudden strength,
He hurries on!

The herbs so fair to eye
Were Senna, and the Gentian's blossom blue,
And kindred plants that with unwatered root
Fed in the burning sand, whose bitter leaves
Even frantic § Famine loathed.

§ At four in the afternoon we had an unexpected entertainment, which filled our hearts with a very short-lived joy. The whole plain before us seemed thick covered with green grass and yellow daisies. We advanced to the place with as much speed as our lame condition would suffer us, but how terrible was our disappointment,

IV. 229

In uncommunicating misery

Silent they stood. at length Lobaba cried,

“ Son we must slay the Camel, or we die

“ For lack of water ! thy young hand is firm,

“ Draw forth the knife and pierce him !”

Wretch accurst,

Who that beheld thy venerable face,

Thy features fixed with suffering, the dry lips,

The feverish eyes, could deem that all within

Was magic ease, and fearlessness secure,

And wiles of hellish import ? the young man

Paused with reluctant pity : but he saw



when we found the whole of that verdure to consist in senna and colocintida, the most nauseous of plants, and the most incapable of being substituted as food for man or beast.

Bruce.

IV. 230

His comrade's red and painful countenance,
And his own burning breath came short and quick,
And at his feet the gasping beast
Lies, over-worn with want.
Then from his *girdle Thalaba took the knife
With stern compassion, and from side to side

* The girdles of these people are usually of worsted, very artfully woven into a variety of figures, and made to wrap several times about their bodies. one end of them, by being doubled and sown along the edges, serves them for a purse, agreeable to the acceptation of the word *Zwvy*, in the Holy Scriptures. the Turks and Arabs make a further use of their girdles by fixing their knives and poiniards in them ; whilst the Hojias, i. e. the writers and secretaries, are distinguished by having an inkhorn, the badge of their office, suspended in the like situation.

Shaw.

IV. 231

Across† the Camel's throat,
Drew deep the crooked blade.

† On the road we passed the skeleton of a camel, which now and then happens in the desert. These are poor creatures that have perished with fatigue: for those which are killed for the sustenance of the Arabs, are carried away bones and all together. Of the hides are made the soles of the slippers which are worn in Egypt, without any dressing, but what the sun can give them. The circumstances of this animal's death, when his strength fails him on the road, have something in them affecting to humanity. Such are his patience and perseverance, that he pursues his journey without flagging, as long as he has power to support its weight; and such are his fortitude and spirit, that he will never give out, until nature sinks beneath the complicated ills which press upon him. Then, and then only, will he resign his burden and body to the ground. Nor stripes, nor caresses nor food, nor rest, will make him rise again! His vigor is exhausted, and life ebbs out apace! This the Arabs are very sensible of, and kindly plunge a sword into the breast of the dying beast, to shorten his pangs. Even

Servant of man, that merciful deed
For ever ends thy suffering. but what doom

the Arab feels remorse when he commits this deed : his hardened heart is moved at the loss of a faithful servant.

Eyles Irwin.

In the Monthly Magazine for January 1800, is a letter from professor Heering recommending the introduction of these animals at the Cape. but the Camel is made only for level countries. " this animal is very ill qualified to travel upon the snow or wet ground ; the breadth in which they carry their legs, when they slip, often occasions their splitting themselves ; so that when they fall with great burdens they seldom rise again."

Jonas Hanway.

The African Arabs say, if one should put the question *which is best for you, a Camel, to go up hill or down ?* he will make answer, *God's curse light on 'em both, wheresoever they are to be met with.*

Morgan's Hist. of Algiers.

IV. 233

Waits thy deliverer ! " little will thy death
" Avail us !" thought the youth,

No creature seems so peculiarly fitted to the climate in which it exists. We cannot doubt the nature of the one has been adapted to that of the other by some *disposing intelligence*. Designing the Camel to dwell in a country where he can find little nourishment, Nature has been sparing of her materials in the whole of his formation, She has not bestowed upon him the plump fleshiness of the ox, horse, or elephant; but limiting herself to what is strictly necessary, she has given him a small head without ears, at the end of a long neck without flesh. She has taken from his legs and thighs every muscle not immediately requisite for motion; and in short has bestowed on his withered body only the vessels and tendons necessary to connect his frame together. She has furnished him with a strong jaw, that he may grind the hardest aliments; but lest he should consume too much, she has contracted his stomach, and obliged him to chew the cud. She has lined his foot with a lump of flesh, which, sliding in the mud, and being no way adapted for climbing, fits him only for a

As in the water-skin he poured
The Camel's hoarded draught :

dry, level, and sandy soil, like that of Arabia. She has evidently destined him likewise to slavery, by refusing him every sort of defence against his enemies. Destitute of the horns of the bull, the hoofs of the horse, the tooth of the elephant, and the swiftness of the stag, how can the camel resist or avoid the attacks of the lion, the tyger, or even the wolf? To preserve the species therefore, Nature has concealed him in the depths of the vast deserts, where the want of vegetables can attract no game, and whence the want of game repels every voracious animal. Tyranny must have expelled man from the habitable parts of the earth, before the Camel could have lost his liberty. Become domestic, he has rendered habitable the most barren soil the world contains. He alone supplies all his master's wants. The milk of the Camel nourishes the family of the Arab, under the various forms of curds, cheese, and butter; and they often feed upon his flesh. Slippers and harness are made of his skin, and tents and clothing of his hair. Heavy burthens are transported by his means, and

IV. 235

It gave a scant supply,
The poor allowance of one prudent day.

Son of Hodeirah, tho' thy steady soul
Despaired not, firm in faith,
Yet not the less did suffering Nature feel
Her pangs and trials. long their craving thirst
Struggled with fear, by fear itself inflamed ;
But drop by drop, that poor,
That last supply is drained !

when the earth denies forage to the horse, so valuable to the Bedouin, the she-camel supplies that deficiency by her milk, at no other cost, for so many advantages, than a few stalks of brambles or wormwood, and pounded date kernels. So great is the importance of the Camel to the desert, that were it deprived of that useful animal, it must infallibly lose every inhabitant.

Volney.

IV. 236.

Still the same burning sun ! no cloud in heaven !
The hot air quivers, and the sultry mist
Floats o'er the desert, with a show
Of distant † waters, mocking their distress !

† Where any part of these Deserts is sandy and level, the Horizon is as fit for astronomical observations as the sea, and appears at a small distance, to be no less a collection of water. it was likewise equally surprising to observe, in what an extraordinary manner every object appeared to be magified within it; insomuch that a shrub seemed as big as a tree, and a flock of Achbobbas might be mistaken for a caravan of Camels. This seeming collection of water, always advances, about a quarter of a mile before us, whilst the intermediate space appears to be in one continued glow, occasioned by the quivering undulating motion of that quick succession of vapours and exhalations, which are extracted by the powerful influence of the sun.

Shaw.

In the Bahar Danush is a metaphor drawn from this optical deception. “ It is the ancient custom of For-

IV. 237

The youth's parched lips were black,
His tongue was ‡ dry and rough,

tune, and time has long established the habit, that she at first bewilders the thirsty travellers in the path of desire, by the misty vapour of disappointment; but when their distress and misery has reached extremity, suddenly relieving them from the dark windings of confusion and error, she conducts them to the fountains of enjoyment."

"The burning heat of the sun was reflected with double violence from the hot sand, and the distant ridges of the hills, seen thro' the ascending vapour, seemed to wave and fluctuate like the unsettled sea."

Mungo Park.

"I shake the lash over my Camel, and she quickens her pace, while the sultry vapour rolls in waves over the burning cliffs."

Moallakat. Poem of Tarafa.

‡ Perhaps no traveller but Mr. Park ever survived to relate similar sufferings.

IV. 238

His eye-balls red with heat.

His comrade gazed on him with looks

"I pushed on as fast as possible, in hopes of reaching some watering-place in the course of the night. My thirst was by this time become insufferable; my mouth was parched and inflamed; a sudden dimness would frequently come over my eyes, with other symptoms of fainting; and my horse being very much fatigued, I began seriously to apprehend that I should perish of thirst. To relieve the burning pain in my mouth and throat, I chewed the leaves of different shrubs, but found them all bitter and of no service to me.

A little before sunset, having reached the top of a gentle rising, I climbed a high tree, from the topmost branches of which I cast a melancholy look over the barren wilderness, but without discovering the most distant trace of a human dwelling. The same dismal uniformity of shrubs and sand every where presents itself, and the horizon was as level and uninterrupted as that of the sea.

Descending from the tree, I found my horse devouring

That seemed to speak of pity, and he said

“ Let me behold thy Ring,



the stubble and brushwood with great avidity ; and as I was now too faint to attempt walking, and my horse too much fatigued to carry me, I thought it but an act of humanity, and perhaps the last I should ever have it in my power to perform, to take off his bridle and let him shift for himself : in doing which I was suddenly affected with sickness and giddiness, and falling upon the sand, felt as if the hour of death was fast approaching. Here then, thought I, after a short but ineffectual struggle, terminate all my hopes of being useful in my day and generation ; here must the short span of my life come to an end.—I cast (as I believed) a last look on the surrounding scene, and whilst I reflected on the awful change that was about to take place, this world with its enjoyments seemed to vanish from my recollection. Nature however, at length resumed its functions ; and on recovering my senses, I found myself stretched upon the sand with the bridle still in my hand, and the sun just sinking behind the trees. I now summoned all my resolution, and determined to make

IV. 240

“It may have virtue that can save us yet!”

With that he took his hand

another effort to prolong my existence. And as the evening was somewhat cool, I resolved to travel as far as my limbs would carry me, in hopes of reaching (my only resource) a watering place. With this view I put the bridle on my horse, and driving him before me, went slowly along for about an hour, when I perceived some lightning from the north east, a most delightful sight, for it promised rain. The darkness and lightning increased very rapidly; and in less than an hour I heard the wind roaring among the bushes. I had already opened my mouth to receive the refreshing drops which I expected, but I was instantly covered with a cloud of sand, driven with such force by the wind as to give a very disagreeable sensation to my face and arms, and I was obliged to mount my horse and stop under a bush, to prevent being suffocated. The sand continued to fly in amazing quantities for near an hour, after which I again set forward, and travelled with difficulty, until ten o'clock. About this time I was agreeably surprized by some very vivid flashes of lightning, followed by a

IV. 241

And viewed the writing close,
Then cried with sudden joy

“ It is a stone that whoso bears

“ The Genii must obey !

“ Now raise thy voice, my Son,

“ And bid them in his name that here is written

“ Preserve us in our need.”

“ Nay !” answered Thalaba,

“ Shall I distrust the providence of God ?

“ Is it not He must save ?

few heavy drops of rain. In a little time the sand ceased to fly, and I alighted, and spread out all my clean clothes to collect the rain, which at length I saw would certainly fall.—For more than an hour it rained plentifully, and I quenched my thirst, by wringing and sucking my clothes.

Park's Travels in the Interior of Africa.

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IV. 242

"If Allah wills it not
"Vain were the Genii's aid."

Whilst he spake Lobaba's eye
Full on the distance fixed,
Attended not his speech.
Its fearful meaning drew
The looks of Thalaba.
Columns of sand came moving on,
Red in the burning ray
Like obelisks of fire
They rushed before the driving wind.
Vain were all thoughts of flight !
They had not hoped escape
Could they have backed the Dromedary then
Who in his rapid race
Gives to the tranquil *air, a drowning force.

* All the time I was in Barbary I could never get sight of above three or four Dromedaries. These the

IV. 243

High . . high in heaven upcurled

Arabs call Mehera, the singular is Meheri. They are of several sorts, and degrees of value, some worth many common Camels, others scarce worth two or three. To look on, they seem little different from the rest of that Species, only I think the Excrescence on a Dromedary's Back is somewhat less than that of a Camel. What is reported of their sleeping, or rather seeming scarce alive, for some Time after coming into this World, is no Fable. The longer they lie so, the more excellent they prove in their Kind, and consequently of higher Price and Esteem. None lie in that Trance more than ten Days and Nights. These that do, are pretty rare, and are called Ashari from Aashara, which signifies ten in Arabick. I saw one such, perfectly white all over, belonging to Lella Oumane Princess of that noble Arab Neja, named Hayl ben Ali, I spoke of, and upon which she put a very great Value, never sending it abroad but upon some extraordinary Occasion, when the greatest Expedition was required; having others, inferior in swiftness, for more ordinary Messages. They say that one of these Aasharies will, in one Night, and thro' a level Country, traverse as much Ground as

The dreadful †columns moved,

any single Horse can perform in ten, which is no Exaggeration of the Matter, since many have affirmed to me, that it makes nothing of holding its rapid Pace, which is a most violent Hard Trot, for four and twenty Hours upon a Stretch without shewing the least Sign of Weariness, or Inclination to Bait ; and that having then swallowed a Ball or two of Sort of a Paste, made up of Barley-Meal, and may be a little Powder of Dates among it, with a Bowl of Water, or Camel's Milk, if to be had, and which the Courier seldom forgets to be provided with, in Skins, as well for the Sustenance of himself as of his Pegasus, the indefatigable Animal will seem as fresh as at first setting out, and ready to continue running at the same scarce credible Rate, for as many Hours longer, and so on from one Extremity of the African Desarts to the other ; provided its Rider could hold out without Sleep, and other Refreshment. This has been averred to me, by, I believe more than a thousand Arabs and Moors, all agreeing in every Particular.

I happened to be, once in particular, at the Tent of

Swift, as the whirlwind that impelled their way,



that Princess, with Ali ben Mahamoud, the Bey, or Vice-Roy of the Algerine Eastern Province, when he went thither to celebrate his Nuptials with Ambarca, her only Daughter, if I mistake not. Among other Entertainments she gave her Guests, the favourite white Dromedary was brought forth, ready Saddled and Bridled. I say Bridled, because the Thong, which serves instead of a Bridle, was put thro' the Hole purposely made in the Gristle of the Creature's Nose. The Arab appointed to mount, was straightly laced, from the very Loins quite to his Throat, in a strong Leathern Jacket ; they never riding these Animals any otherwise accoutred, so impetuously violent are the Concussions the Rider undergoes, during that rapid Motion, that were he to be loose, I much question whether a few Hours such unintermitting Agitation would not endanger the bursting of some of his Entrails : And this the Arabs scruple not to acknowledge. We were to be diverted with seeing this fine Ashari run against some of the swiftest Barbs in the whole Neja, which is famed for having good ones, of the true Libyan Breed, shaped like Greyhounds, and which will sometimes run

They rushed towards the Travellers!

down an Ostridge ; which few of the very best can pretend to do, especially upon a hard Ground, perfectly level. We all started like Racers, and for the first Spurt, most of the best mounted among us kept up pretty well, but our Grass fed Horses soon flagged. Several of the Libyan and Numidian Runners held Pace till we, who still followed upon a good round Hand-Gallop, could no longer discern them, and then gave out ; as we were told after their Return. When the Dromedary had been out of our Sight about half an Hour, we again espied it flying towards us with an amazing Volocity, and in a very few Moments was among us, and seemingly nothing concerned ; while the Horses and Mares were all on a Foam, and scarce able to breathe, as was, likewise, a fleet, tall Greyhound Bitch, of the young Prince's, who had followed and kept Pace the whole Time, and was no sooner got back to us, but lay down panting as if ready to expire. I cannot tell how many Miles we went ; but we were near three Hours in coming leisurely back to the Tents, yet made no Stop in the Way. The young Prince Hamet ben al Guydom ben Sakhari, and his younger Brother Messoud,

The old Magician shrieked,

told their new Brother-in-Law, that they defied all the Potentates of Africa to shew him such an Ashari; and the Arab who rode it, challenged the Bey to lay his Lady a Wager of 1000 Ducats, that he did not bring him an Answer to a Letter from the Prince of Wargala, in less than four Days, tho' Leo Africanus, Marmol, and several others assure us, that it is no less than forty Spanish Leagues, of four Miles each, South of Tug-gurt to which Place, upon another Occasion, as I shall observe, we made six tedious Days March from the Neighbourhood of Biscara, North of which we were then, at least thirty Hours riding, if I remember rightly. However the Bey, who was a Native of Biscara, and consequently well acquainted with the Sahara, durst not take him up. By all Circumstances, and the Description given us, besides what I know of the Matter my self, it could not be much less than 400 Miles, and as many back again, the fellow offered to ride, in so short a Time; nay many other Arabs boldly professed to venture all they were worth in the World, that he would perform it with all the Ease imaginable.

Morgan's History of Algiers.

And lo ! the foremost bursts,

Chenier says " the Dromedary can travel 60 leagues in a day. his motion is so rapid that the rider is obliged to be girthed to the saddle, and to have a handkerchief before his mouth to break the current of the wind."— These accounts are probably much exaggerated.

" The royal couriers in Persia wear a white sash girded from the shoulders to their waist many times round their bodies, by which means they are enabled to ride for many days without great fatigue."

Harway.

† We were here at once surprised and terrified by a sight surely the most magnificent in the world. In that vast expanse of desert, from W. and to N. W. of us, we saw a number of prodigious pillars of sand at different distances, at times moving with great celerity, at others stalking with a majestic slowness : at intervals we thought they were coming in a very few moments to overwhelm us, and small quantities of sand did actually more than once

IV. 249

Before the whirlwind's force,

reach us. Again they would retreat so as to be almost out of sight, their tops reaching to the very clouds. There the tops often separated from the bodies, and these once disjoined, dispersed in the air and did not appear more. Sometimes they were broken near the middle, as if struck with a large cannon shot. About noon they began to advance with considerable swiftness upon us, the wind being very strong at north. Eleven of them ranged alongside of us about the distance of three miles. The greatest diameter of the largest appeared to me at that distance as if it would measure ten feet. They retired from us with a wind at S. E. leaving an impression upon my mind to which I can give no name; though surely one ingredient in it was fear, with a considerable deal of wonder and astonishment. It was in vain to think of flying, the swiftest horse, or fastest sailing ship could be of no use to carry us out of this danger, and the full persuasion of this rivetted me as if to the spot where I stood.

On the 15th the same appearance of moving pillars of sand presented themselves to us, only they seemed to be

IV. 250

Scattering afar a burning shower of sand.

“ Now by the virtue of the Ring

“ Save us !” Lobaba cried.

“ While yet thou hast the power

“ Save us. O save us ! now !”

The youth made no reply,

Gazing in awful wonder on the scene.

“ Why dost thou wait ?” the Old Man exclaimed,

more in number, and less in size. They came several times in a direction close upon us ; that is, I believe, within less than two miles. They began immediately after sun-rise, like a thick wood, and almost darkened the sun. His rays shining through them for near an hour, gave them an appearance of pillars of fire. Our people now became desperate : the Greeks shrieked out, and said it was the day of judgement. Ismael pronounced it to be hell, and the Tucorories that the world was on fire.

Bruct.

IV. 251

" If Allah and the Prophet will not save
 " Call on the Powers that will !"

" Ha ! do I know thee, Infidel accurst ?"

 Exclaimed the awakened youth.

" And thou hast led me hither, Child of Sin !

 " That fear might make me sell

 " My soul to endless death !"

 " Fool that thou art !" Lobaba cried,

 " Call upon him whose name

 " Thy charmed signet bears,

" Or die the death thy foolishness deserves !"

" Servant of Hell ! die thou !" quoth Thalaba.

 And leaning on his bow

 He fitted the loose string,

And laid the arrow in its resting-place.

" Bow of my Father, do thy duty now !"

 He drew the arrow to its point,

IV. 252

True to his eye it fled,
And full upon the breast
It smote the wizard man.
Astonished Thalaba beheld
The blunted point recoil.

A proud and bitter smile
Wrinkled Lobaba's cheek,
"Try once again thine earthly arms!" he cried.
"Rash Boy! the Power I serve
Abandons not his votaries.
"It is for Allah's wretched slaves, like thou,
"To serve a master, who in the hour of need
"Forsakes them to their fate!
"I leave thee!" . . . and he shook his staff, and called
The Chariot of his Charms.

Swift as the viewless wind,
Self-moved, the Chariot came,
The Sorcerer mounts the seat.

IV. 253

“ Yet once more weigh thy danger !” he exclaimed,

“ Ascend the car with me,

“ And with the speed of thought

“ We pass the desert bounds.”

The indignant youth vouchsafed not to reply,

And lo ! the magic car begins its course !

Hark ! hark ! . . he screams . . Lobaba screams !

What wretch, and hast thou raised

The rushing Terrors of the Wilderness

To fall on thine own head ?

Death ! death ! inevitable death !

Driven by the breath of God

A column of the Desert met his way.

The Fifth Book.

THALABA THE DESTROYER.

THE FIFTH BOOK.

When Thalaba from adoration rose,
The air was cool, the sky
With welcome clouds o'ercast,
That soon came down in rain.
He lifted up his fevered face to heaven,
And bared his head and stretched his hands
To that delightful shower,
And felt the coolness flow thro' every limb
Freshening his powers of life.

A loud quick panting ! Thalaba looks up,
He starts, and his instinctive hand

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Grasps the knife hilt : for close beside

A Tyger passes him.

An indolent and languid eye

The passing Tyger turned ;

His head was hanging down,

His dry tongue lolling low,

And the short panting of his fevered breath

Came thro' his hot parched nostrils painfully.

The young Arabian knew

The purport of his hurried pace,

And following him in hope

Saw joyful from afar

The Tyger stoop and drink.

The desert Pelican had built her nest

In that deep solitude.

And now returned from distant flight

Fraught with the river stream,

Her load of water had disburthened there.

Her young in the refreshing bath

Sported all wantonness ;
 Dipt down their callow heads,
 Filled the swoln membrane from their plumeless throat
 Pendant, and bills yet soft,
 And buoyant with arched breast,
 Plied in unpractised stroke
 The oars of their broad feet.
 They, as the spotted prowler of the wild
 Laps the cool wave, around their mother croud,
 And nestle underneath her outspread wings.
 The spotted prowler of the wild
 Lapt the cool wave,* and satiate from the nest,
 Guiltless of blood, withdrew.



* The Pelican makes choice of dry and desert places to lay her eggs, when her young are hatched. she is obliged to bring water to them from great distances. to enable her to perform this necessary office Nature has provided her with a large sack which extends from the tip of the under mandible of her bill to the throat, and holds as much water as will supply her brood for several days.

The mother bird had moved not
 But cowering o'er her nestlings,
 Sate confident and fearless,
 And watched the wonted guest.
 But when the human visitant approached,
 The alarmed Pelican
 Retiring from that hostile shape,
 Gathers her young, and menaces with wings,
 And forward thrusts her threatening neck,
 Its feathers ruffling in her wrath,
 Bold with maternal fear.
 Thalaba drank and in the water-skin
 Hoarded the precious element.
 Not all he took, but in the large nest left



This water she pours into the nest to cool her young,
 to allay their thirst, and to teach them to swim. Lions,
 Tygers, and other rapacious animals resort to these nests,
 and drink the water and are said not to injure the
 young.

Smellie's Philosophy of Natural History.

Store that sufficed for life.
And journeying onward blest the Carrier Bird,
And blest in thankfulness,
Their common Father, provident for all.

With strength renewed and confident in faith
The son of Hodeirah proceeds ;
Till after the long toil of many a day,
At length Bagdad appeared,
The City of his search.
He hastening to the gate
Roams o'er the city with insatiate eyes,
Its thousand dwellings o'er whose level roofs
Fair cupolas appeared, and high domed mosques
And pointed minarets, and cypress groves
Every where scattered † in unwithering green.

† These prominent features of an Oriental city will be found in all the views of Sir John Chardin.

Thou too art fallen, Bagdad ! City of † Peace,
 Thou too hast had thy day !

The mosques, the minarets, and numerous cupolas form a splendid spectacle ; and the flat roofs of the houses which are situated on the hills, rising one behind another, present a succession of hanging terraces, interspersed with cyprus and poplar trees.

Russel's Nat. Hist. of Aleppo.

The circuit of Ispahan taking in the suburbs is not less than that of Paris, but Paris contains ten times the number of its inhabitants. It is not however astonishing that this city is so extensive and so thinly peopled, because every family has its own house, and almost every house its garden ; so that there is much void ground. From whatever side you arrive you first discover the towers of the Mosques, and then the trees which surround the houses ; at a distance Ispahan resembles a forest more than a town.

Tavernier.

Of Alexandria Volney says, " the spreading palm trees,

**And loathsome Ignorance and brute Servitude
Pollute thy dwellings now,**

the terraced houses which seem to have no roof, the lofty slender minarets, all announce to the traveller that, he is in another world."

‡ Almanzor riding one day with his courtiers along the banks of the Tigris, where Seleucia formerly stood, was so delighted with the beauty of the country, that he resolved there to build his new Capital. Whilst he was conversing with his attendants upon this project, one of them separating from the rest met a hermit whose cell was near, and entered into talk with him and communicated the design of the Caliph. The Hermit replied, he well knew by a tradition of the country that a city would one day be built in that plain, but that its founder would be a man called Moclas, a name very different from both those of the Caliph, Giaffar and Almanzor.

The Officer rejoined Almanzor and repeated his conversation with the Hermit. As soon as the Caliph heard the

Erst for the Mighty and the Wise renowned.

O yet illustrious for remembered fame,

name of Moclas, he descended from his horse, prostrated himself, and returned thanks to God for that he was chosen to execute his orders. His courtiers waited for an explanation of this conduct with eagerness, and the Caliph told them thus. During the Caliphate of the Ommiades, my brothers and myself being very young and possessing very little, were obliged to live in the country, where each in rotation was to provide sustenance for the whole. On one of my days as I was without money, and had no means of procuring food, I took a bracelet belonging to my nurse and pawned it. This woman made a great outcry, and after much search discovered that I had been the thief. In her anger she abused me plentifully, and among other terms of reproach, she called me Moclas, the name of a famous robber in those days; and during the rest of her life she never called me by any other name. Therefore I know that God has destined me to perform this work.

Marigny.

Thy founder the § Victorious, and the pomp
Of Haroun, for whose name by blood defiled,

Almanzor named his new city Dar-al-Salam the City of Peace ; but it obtained the name of Bagdat, from that of this Hermit who dwelt upon its site.

§ Almanzor signifies the Victorious.

Bagdat was founded in consequence of a singular superstition. A sect, called Ravendiens conceived that they ought to render those honours to the Caliphs, which the Moslem hold should only be paid to the Deity. They therefore came in great numbers to Haschemia, where the Caliph Almanzor usually resided, and made around his palace the same processions and ceremonies which the Moslem made around the Temple at Mecca. The Caliph prohibited this, commanding them not to profane a religious ceremony which ought to be reserved solely to the Temple at Mecca. The Ravendiens did not regard the prohibition, and continued to act as before.

Jahia's, and the blameless Barmecides',
Genius hath wrought salvation ; and the years

Almanzor seeing their obstinacy resolved to conquer it, and began by arresting an hundred of these fanatics. This astonished them, but they soon recovered their courage, took arms, marched to the prison, forced the doors, delivered their friends, and then returned to make their processions round the palace in reverence of the Caliph.

Enraged at this insolence the Caliph put himself at the head of his guards, and advanced against the Ravendiens, expecting that his appearance would immediately disperse them. Instead of this they resisted, and repulsed him so vigorously that he had nearly fallen a victim. But timely succours arrived and after a great slaughter these fanatics were expelled the town. This singular rebellion arising from excess of loyalty so disgusted Almanzor that he determined to forsake the town which had witnessed it, and accordingly laid the foundation of Bagdat.

Marigny.

V. 267

When Science with the good Al-Maimon dwelt ;
So one day may the Crescent from thy Mosques
Be plucked by Wisdom, when the enlightened arm
Of Europe conquers to redeem the East.

Then Pomp and Pleasure dwelt within her walls
The Merchants of the East and of the West
Met in her arched * Bazars ;

* The houses in Persia are not in the same place with their shops, which stand for the most part in long and large arched streets 40 or 50 foot high. which streets are called Basar or the market, and make the heart of the city, the houses being in the out parts, and having almost all gardens belonging to 'em.

Chardin.

At Tauris he says, " there are the fairest Basars that are in any place of Asia, and it is a lovely sight to see their vast extent, their largeness, their beautiful Duomos and the arches over 'em."

All day the active poor
 Showered a cool comfort o'er her thronging streets;
 Labour was busy in her looms;
 Thro' all her open gates
 Long troops of laden Camels lined her roads,
 And Tigris on his tameless † current bore
 Armenian harvests to her multitudes.



At Bagdad the Bazars are all vaulted, otherwise the
 merchants could not remain in them on account of the
 heat. They are also watered two or three times a day,
 and a number of the poor are paid for rendering this
 service to the public.

Tavernier.

† On the other side of the river towards Arabia, over
 against the city, there is a faire place or towne, and in it
 a faire Bazarro for marchants, with very many lodgings.
 where the greatest part of the marchants strangers which
 come to Babylon do lie with their marchandize. The

But not in sumptuous Caravansary
 The adventurer idles there,
 Nor satiates wonder with her pomp and wealth ;
 A long day's distance from the walls
 Stands ruined Babylon !
 The time of action is at hand,



passing over Tygris from Babylon to this Borough is by a long bridge made of boates chained together with great chaines : provided, that when the river waxeth great with the abundance of raine that falleth, then they open the bridge in the middle, where the one halfe of the bridge falleth to the walles of Babylon, and the other to the brinks of this Borough, on the other' side of the river ; and as long as the bridge is open, they passe the river in small boats with great danger, because of the smallnesse of the boats, and the overlading of them, that with the fiercenesse of the stream they be overthrowen, or els the streame doth cary them away, so that by this meanes, many people are lost and drowned.

Cæsar Frederick. in Hakluyt.

V. 270

The hope that for so many a year
Hath been his daily thought, his nightly dream,
Stings to more restlessness.
He loathes all lingering that delays the hour
When, full of glory, from his quest returned,
He on the pillar of the Tent beloved
Shall hang Hodeirah's sword.

The many-coloured ‡ domes

Here are great store of victuals which come from Armenia downe the river of Tygris. They are brought upon raftes made of goate's skinnnes blownn full of wind, and bordes layde upon them ; which being discharged they open their skinnnes, and carry them backe by Camels.

Ralph Fitch in Hakluyt.

‡ In Tavernier's time there were five Mosques at Bagdad, two of them fine, their large Domes covered with varnished tiles of different colours.

Yet wore one dusky hue,
The Cranes upon the Mosque
Kept their night-clatter§ still,



§ At Bagdad are many cranes who build their nests upon the tops of the minarets, and the loftiest houses.

At Adanaqui—cranes are so abundant, that there is scarcely a house which has not several nests upon it. They are very tame, and the inhabitants never molest them. When any thing disturbs these birds, they make a violent clatter with their long beaks, which is sometimes repeated by the others all over the town; and this noise will sometimes continue for several minutes. It is as loud as a watchman's rattle, 'and not much unlike it in sound.

Jackson.

The cranes were now arrived at their respective quarters, and a couple had made their nest, which is bigger in circumference than a bushel, on a dome close by our chamber. This pair stood, side by side, with great gravity, shewing no concern at what was transacting

When thro' the gate the early Traveller past.
 And when at evening o'er the swampy plain
 The Bittern's* Boom came far,

beneath them, but at intervals twisting about their long necks, and clattering with their beaks, turned behind them upon their backs, as it were in concert. This was continued the whole night. An Owl, a bird also unmolested, was perched hard by, and as frequently hooted. The crane is tall, like a heron, but much larger; the body white, with black pinions, the neck and legs very long, the head small, and the bill thick. The Turks call it friend and brother, believing it has an affection for their nation, and will accompany them into the countries they shall conquer. In the course of our journey we saw one hopping on a wall with a single leg, the maimed stump wrapped in linen.

Chandler's Travels in Asia Minor.

* I will rise up against them, saith the Lord of Hosts, and cut off from Babylon the name and remnant, and son and nephew saith the Lord. I will also make it a possession for the Bittern and pools of water.

Isaiah. XIV. 22. 23.

V. 273

Distinct in darkness seen
Above the low horizon's lingering light
Rose the near ruins of old Babylon.

Once from her lofty walls † the Charioteer
Looked down on swarming myriads; once she flung
Her arches o'er Euphrates conquered tide,

† ——— Walls, within

Whose large inclosure the rude hind, or guides
His plough, or binds his sheaves, while shepherds guard
Their flocks, secure of ill : on the broad top
Six chariots rattle in extended front.
Each side in length, in height, in solid bulk,
Reflects its opposite a perfect square ;
Scarce sixty thousand paces can mete out
The vast circumference. An hundred gates
Of polished brass lead to that central point
Where thro' the midst, bridged o'er with wondrous art
Euphrates leads a navigable stream,
Branch'd from the current of his roaring flood.

Roberts's Judah Restored.

And thro' her brazen portals when she poured
 Her armies forth, the distant nations looked
 As men who watched the thunder-cloud in fear
 Lest it should burst above them. She was fallen,
 The Queen of Cities, Babylon was fallen !
 Low lay her bulwarks ; the black scorpion basked
 In the palace courts, within her sanctuary
 The She Wolf hid her whelps.
 Is yonder huge and shapeless heap, what once
 Had been the aerial* Gardens, height on height
 Rising like Medias mountains crowned with wood,



* Within the walls
 Of Babylon was rais'd a lofty mound
 Where flowers and aromatic shrubs adorn'd
 The pensile garden. For Nebassar's queen,
 Fatigued with Babylonia's level plains,
 Sigh'd for her Median home, where nature's hand
 Had scoop'd the vale, and cloath'd the mountain's side
 With many a verdant wood ; nor long she pin'd
 Till that uxorious monarch called on art

Work of imperial dotage ? where the fame
Of † Belus ? where the Golden Image now,



To rival nature's sweet variety.
Forthwith two hundred thousand slaves uprear'd
This hill, egregious work ; rich fruits o'er hang
The sloping walks and odorous shrubs entwine
Their undulating branches.

Roberts's Judah Restored.

† Our early Travellers have given us strange and circumstantial accounts of what they conceive to have been the Temple of Belus.

The Tower of Nimrod or Babel is situate on that side of Tygris that Arabia is, and in a very great plaine distant from Babylon seven or eight miles ; which tower is ruined on every side, and with the falling of it there is made a great mountaine ; so that it hath no forme at all, yet there is a great part of it standing, which is compassed and almost covered with the aforesayd fallings : this Tower was builded and made of foure-

Which at the sound of dulcimer and lute,

square bricke, which bricke were made of earth, and dried in the Sunne in maner and forme following: first they layed a lay of bricke, then a mat made of canes, square as the bricke, and instead of lime, they daubed it with earth: these mats of canes are at this time so strong, that it is a thing woonderfull to beholde, being of such great antiquity: I have gone round about it, and have not found any place where there hath bene any doore or entrance: it may be in my judgement in circuit about a mile, and rather lesse than more.

This Tower in effect is contrary to all other things which are seene afar off, for they seeme small and the more nere a man commeth to them the bigger they be: but this tower afar off seemeth a very great thing, and the nerer you come to it the lesser. My judgement and reason of this is, that because the Tower is set in a very great plaine, and hath nothing more about to make any shew saving the ruines of it which it hath made round about, and for this respect descrying it afarre off, that piece of the Tower which yet standeth with the mountaine that is

Cornet and sackbut, harp and psaltery,

made of the substance that hath fallen from it, maketh a greater shew than you shall finde comming neere to it.

Cæsar Frederick.

John Eldred mentions the same deception. "being upon a plaine grounde it seemeth afarre off very great, but the nerer you come to it, the lesser and lesser it appeareth. sundry times I have gone thither to see it, and found the remnants yet standing about a quarter of a mile in compasse, and almost as high as the stone worke of St. Paul's steeple in London, but it sheweth much bigger."

Hakluyt.

In the middle of a vast and level plain, about a quarter of a league from Euphrates, which in that place runs westward, appears a heap of ruined buildings, like a huge mountain, the materials of which are so confounded together that one knows not what to make of it. Its figure is square, and rises in form of a tower or pyramid

The Assyrian slaves adored ?-



with four fronts which answer to the four quarters of the compass ; but it seems longer from north to S. than from E. to W. and is, as far as I could judge by my pacing it, a large quarter of a league. Its situation and form correspond with that pyramid which Strabo calls the tower of Belus ; and is in all likelihood the tower of Nimrod in Babylon or Babel, as that place is still called. In that author's time it had nothing remaining of the stairs and other ornaments mentioned by Herodotus, the greatest part of it having been ruined by Xerxes ; and Alexander who designed to have restored it to its former lustre, was prevented by death. There appear no marks of ruins without the compass of that huge mass, to convince one that so great a city as Babylon had ever stood there ; all one discovers within 50 or 60 paces of it, being only the remains here and there of some foundations of buildings ; and the country round about it so flat and level, that one can hardly believe it should be chosen for the situation of so great and noble a city as Babylon, or that there were ever any remarkable buildings on it. but for my part I am

A labyrinth of ruins, Babylon

astonished there appears so much as there does, considering it is at least 4000 years since that city was built ; and that Diodorus Siculus tells us, it was reduced almost to nothing in his time. The height of this mountain of ruins is not in every part equal, but exceeds the highest palace in Naples: it is a mishapen mass, wherein there is no appearance of regularity ; in some places it rises in points, is craggy and inaccessible ; in others it is smoother and is of easier ascent ; there are also tracks of torrents from the top to the bottom caused by the rains, and both withinside and upon it, one sees parts, some higher and some lower. It is not to be discovered whether ever there were any steps to ascend it, or any doors to enter into it ; whence one may easily judge that the stairs ran winding about on the outside ; and that being the less solid parts, they were soonest demolished, so that not the least sign of any appears at present.

Withinside one finds some grottos, but so ruined that one can make nothing of them, whether they were built

Spreads o'er the blasted plain :



at the same time with that work, or made since by the peasants for shelter, which last seems to be the most likely. The Mohammedans believe that these caverns were appointed by God as places of punishment for Harut and Marut, two angels, who they suppose were sent from heaven to judge the armies of men, but did not execute their commissions as they ought. It is evident from these ruins, that the tower of Nimrod was built with great and thick bricks, as I carefully observed, causing holes to be dug in several places for the purpose; but they do not appear to have been burnt, but dried in the sun, which is extreme hot in those parts. In laying these bricks neither lime nor sand was employed, but only earth tempered and petrified, and in those parts which made the floors, there had been mingled with that earth which served instead of lime, bruised reeds, or hard straw, such as large mats are made of to strengthen the work. Afterwards one perceives at certain distances in divers places, especially where the strongest buttresses were to be, several other bricks of the same size, but more solid and burnt in a kiln, and

The wandering Arab never sets his tent

set in good lime, or bitumen, nevertheless the greatest number consists of those which are only dried in the sun.

I make no doubt but this ruin was the ancient Babel, and the tower of Nimrod ; for besides the evidence of its situation, it is acknowledged to be such by the people of the country, being vulgarly called Babil by the Arabs.

Pietro delle Valle. Universal Hist.

Eight towers arise,
 Each above each, immeasurable height,
 A monument at once of eastern pride
 And slavish superstition. Round, a scale
 Of circling steps entwines the conic pile ;
 And at the bottom on vast hinges gates
 Four brazen gates, towards the four winds of heaven
 Placed in the solid square.

Roberts's Judah Restored.

Within her walls ; the Shepherd‡ eyes afar
 Her evil Towers, and devious drives his flock.
 Alone unchanged, a free and bridgeless tide
 Euphrates rolls along,
 Eternal Nature's work.

Thro' the broken portal,
 Over weedy fragments,
 Thalaba went his way.

‡ And Babylon the glory of kingdoms, the beauty of
 the Chaldees excellency shall be as when God overthrew
 Sodom and Gomorrah.

It shall never be inhabited, neither shall it be dwelt in
 from generation to generation ; neither shall the
 Arabian pitch tent there, neither shall the Shepherds
 make their fold there.

Isaiah. XIII. 19. 20.

Cautious he trod, and felt
 The dangerous ground before him with his bow.
 The Chacal started at his steps,
 The Stork, alarmed at sound of man,
 From her broad nest upon the old pillar top,
 Affrighted fled on flapping wings.
 The Adder in her haunts disturbed
 Lanced at the intruding staff her arrowy tongue.

Twilight and moonshine dimly mingling gave
 An awful light obscure,
 Evening not wholly closed,
 The Moon still pale and faint.
 An awful light obscure,
 Broken by many a mass of blackest shade ;
 Long column stretching dark thro' weeds and moss,
 Broad length of lofty wall
 Whose windows lay in light,
 And of their former shape, low-arched or square,

Rude outline on the earth
Figured, with long grass fringed.

Reclined against a column's broken shaft,
Unknowing whitherward to bend his way
He stood and gazed around.

The Ruins closed him in,
It seemed as if no foot of man
For ages had intruded there.

Soon at approaching step
Starting, he turned and saw
A warrior in the moon beam drawing near.

Forward the stranger came
And with a curious eye
Perused the Arab youth.

"And who art thou," he cried,

"That at an hour like this

"Wanderest in Babylon?"

"A way-bewildered traveller, seekest thou

"The ruinous shelter here?"

“ Or comest thou to hide

“ The plunder of the night ?

“ Or hast thou spells to make

“ These ruins, yawning from their rooted base

“ Disclose their secret & wealth ?”

The youth replied, “ nor wandering traveller

“ Nor robber of the night

“ Nor skilled in spells am I.

§ The stupid superstition of the Turks with regard to hidden treasures is well known. it is difficult or even dangerous for a traveller to copy an inscription in sight of those barbarians,

“ On a rising ground, at a league's distance from the river Shelliff, is *Memoun-turroy*, as they call an old square tower, formerly a sepulchral monument of the Romans. This, like many more ancient edifices, is supposed by the Arabs, to have been built over a treasure. Agreeably to which account, they tell us,

V. 286

“ I seek the Angels here,
“ Haruth and Maruth. Stranger in thy turn,
“ Why wanderest thou in Babylon,
“ And who art thou, the Questioner ?”

The man was fearless, and the tempered pride
That toned the voice of Thalaba

these mystical lines were inscribed upon it. Prince
Maimoun Tizai wrote this upon his tower.

My Treasure is in my Shade,
And my Shade is in my Treasure.
Search for it ; despair not :
Nay despair ; do not search.

Shaw.

So of the ruins of ancient Tubuna.

The Treasure of Tubnah lyeth under the shade of
what is shaded. Dig for it ? alas ! it is not there.

Shaw.

Displeased not him, himself of haughty heart.

Heedless he answered, " knowest thou

" Their cave of punishment ?"

THALABA.

Vainly I seek it.

STRANGER,

Art thou firm of foot

To tread the ways of danger ?

THALABA.

Point the path !

STRANGER.

Young Arab ! if thou hast a heart can beat

Evenly in danger, if thy bowels yearn not

With human fears, at scenes where undisgraced

The soldier tried in battle might look back

And tremble, follow me ! . . for I am bound

Into that cave of horrors.

Thalaba

Gazed on his comrade. he was young, of port

Stately and strong ; belike his face had pleased

A woman's eye, yet the youth read in it
 Unrestrained passions, the obdurate soul
 Bold in all evil daring ; and it taught,
 By Nature's irresistible instinct, doubt
 Well timed and wary. Of himself assured,
 Fearless of man, and confident in faith,

“ Lead on !” cried Thalaba.

Mohareb led the way ;
 And thro' the ruined streets,
 And thro' the farther gate
 They past in silence on.

What sound is borne on the wind ?

Is it the storm that shakes

The thousand oaks of the forest ?

But Thalaba's long locks

Flow down his shoulders moveless, and the wind
 In his loose mantle raises not one fold.

Is it the river's roar

Dashed down some rocky descent ?

Along the level plain
 Euphrates glides unheard.
 What sound disturbs the night,
 Loud as the summer forest in the storm,
 As the river that roars among rocks ?

And what the heavy cloud
 That hangs upon the vale,
 Thick as the mist o'er a well-watered plain
 Settling at evening, when the cooler air
 Lets its day-vapours fall ;
 Black as the sulphur-cloud
 That thro' Vesuvius, or from Hecla's mouth
 Rolls up, ascending from the infernal fires.

From Ait's bitumen * lake

* The springs of bitumen called *Oyun Hit*, the *fountains of Hit*, are much celebrated by the *Arabs* and *Persians* ;

That heavy cloud ascends ;
 That everlasting roar
 From where its gushing springs
 Boil their black billows up.
 Silent the Arab youth,
 Along the verge of that wide lake,

the latter call it *Cheshmeh kir*, the *fountain of pitch*. This liquid bitumen they call *Nafta* ; and the *Turks*, to distinguish it from pitch, give it the name of *hara sakiz*, or *black mastich*. A *Persian* geographer says, that *Nafta* issues out of the springs of the earth as ambergrise issues out of those of the sea. All the modern travellers, except Rauwolf, who went to *Persia* and the *Indies* by the way of the *Euphrates* before the discovery of the *Cape of Good Hope*, mention this fountain of liquid bitumen as a strange thing. Some of them take notice of the river mentioned by *Herodotus* ; and assure us, that the people of the country have a tradition, that, when the tower of *Babel* was building, they brought the bitumen from hence ; which is confirmed by the *Arab* and *Persian* historians.

Followed Mohareb's way
 Towards a ridge of rocks that banked its side.
 There from a cave with torrent force,
 And everlasting roar,
 The black bitumen rolled.
 The moonlight lay upon the rocks,

Hit, Heit, Eit, Ait, or Idt, as it is variously written by travellers, is a great *Turkish* town situate upon the right or west side of the *Euphrates*; and has a castle; to the south-west of which and three miles from the town, in a valley, are many springs of this black substance; each of which makes a noise like a smith's forge, incessantly puffing and blowing out the matter so loud, that it may be heard a mile off: wherefore the *Moors* and *Arabs* call it *Bab al Jehennam*; that is *hell gate*. it swallows up all heavy things; and many camels from time to time fall into the pits, and are irrecoverably lost. It issues from a certain lake, sending forth a filthy smoke, and continually boiling over with the pitch; which spreads itself over a great field, that is always full of it. It is free for every one to take: they use it to chaulk or

Their crags were visible,
 The shade of jutting cliffs,
 And where broad lichens whitened some smooth spot,
 And where the ivy hung
 Its flowing tresses down.
 A little way within the cave
 The moonlight fell, glossing the sable tide
 That gushed tumultuous out.
 A little way it entered, then the rock
 Arching its entrance, and the winding way,

pitch their boats, laying it on two or three inches thick ;
 which keeps out the water : with it also they pitch their
 houses, made of palm-tree branches. If it was not that
 the inundations of the *Euphrates* carry away the pitch,
 which covers all the sands from the place where it rises
 to the river, there would have been mountains of it
 long since. The very ground and stones thereabouts
 afford bitumen ; and the fields abundance of salt
 petre.

Universal History.

Darkened the unseen depths.
 No eye of mortal man
 If unenabled by enchanted spell,
 Had pierced those fearful depths.
 For mingling with the roar
 Of the portentous torrent, oft were heard
 Shrieks, and wild yells that scared
 The brooding Eagle from her midnight nest.
 The affrighted countrymen
 Call it the Mouth of Hell ;
 And ever when their way leads near
 They hurry with averted eyes,
 And dropping their beads† fast
 Pronounce the holy name.

† The Mussulmauns use, like the Roman Catholics, a rosary of beads called Tusbah, or implement of praise. It consists, if I recollect aright, of ninety nine beads ; in

There pausing at the cavern mouth

Mohareb turned to Thalaba,

“ Now darest thou enter in ?”

“ Behold !” the youth replied,

And leading in his turn the dangerous way

Set foot within the cave.

“ Stay Madman !” cried his comrade. “ wouldst thou rush



dropping which through the fingers, they repeat the attributes of God, as “O Creator, O Merciful, O Forgiving, O Omnipotent, O Omniscient, &c. &c.” This act of devotion is called Taleel, from the repetition of the letter L, or Laum, which occurs in the word Allah, (God), always joined to the epithet or attribute, as Ya Allah Khalick, O God, the Creator ; Ya Allah Kerreem, O God, the Merciful, &c. &c. The devotees may be seen muttering their beads as they walk the streets, and in the interval of conversation in company. The rosaries of persons of fortune and rank have the beads of diamonds, pearls, rubies and emeralds. Those of

“ Headlong to certain death ?

“ Where are thine arms to meet

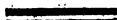
“ The Guardian of the Passage ?” a loud shriek

That shook along the windings of the cave

Scattered the youth's reply.

Mohareb when the long reechoing ceased

Exclaimed, “ Fate favoured thee,



the humble are strung with berries, coral, or glass beads.

Note to the Bahar Danush.

The ninty nine beads of the Mohammedan rosary are divided into three equal lengths, by a little string, at the end of which hang a long piece of coral and a large bead of the same. The more devout, or hypocritical Turks, like the Catholics have usually their bead string in their hands.

Tavernier.

“ Young Arab ! when she wrote ‡ upon thy brow
 “ The meeting of to-night ;
 “ Else surely had thy name
 “ This hour been blotted from the Book of Life !”

So saying from beneath

‡ “ The Mahummedans believe that the decreed events of every man’s life are impressed in divine characters on his forehead, tho’ not to be seen by mortal eye. Hence they use the word Nusseeb, anglicé stamped, for destiny. Most probably the idea was taken up by Mahummud from the sealing of the Elect, mentioned in the Revelations.”

Note to the Bahar-Danush.

“ The scribe of decree chose to ornament the edicts on my forehead with these flourishes of disgrace.”

Bahar-Danush.

The Spanish physiognomical phrase, *trazo escrito en la frente*, to have it written on the forehead, is perhaps of Arabian origin.

His cloak a bag he drew ;

“ Young Arab ! thou art brave,” he cried,

“ But thus to rush on danger unprepared,

“ As lions spring upon the hunter’s spear,

“ Is blind, brute courage. Zohak § keeps the cave,

“ Giantly tyrant of primeval days.

§ Zohak was the fifth King of the Pischdadian dynasty, lineally descended from Shedād who perished with the tribe of Ad. Zohak murdered his predecessor, and invented the punishments of the cross, and of fleaing alive. The Devil who had long served him, requested at last as a recompence, permission to kiss his shoulders. immediately two serpents grew there, who fed upon his flesh and endeavoured to get at his brain. The Devil now suggested a remedy, which was to quiet them by giving them every day the brains of two men, killed for that purpose. this tyranny lasted long, till a blacksmith of Ispahan whose children had been nearly all slain to feed the King’s serpents, raised his leathern apron as the standard of revolt, and deposed Zohak. Zohak, say the Persians, is still living in the cave of his

" Force cannot win the passage." thus he said
 And from his wallet drew a human hand
 Shrivelled, and dry, and black,
 And fitting as he spake
 A taper in its hold,
 Pursued : " a murderer on the stake had died,
 " I drove the Vulture from his limbs, and lopt
 " The hand that did the murder, and drew up
 " The tendon-strings to close its grasp,
 " And in the sun and wind
 " Parched it, nine weeks exposed.
 " The Taper, . . but not here the place to impart,



punishment. a sulphureous vapour issues from the place,
 and if a stone be flung in there comes out a voice and
 cries, why dost thou fling stones at me ? this cavern is
 in the mountain of Demawend, which reaches from
 that of Elwend, towards Teheran.

D'Herbelot. Olearius.

" Nor hast thou done the rites,
 " That fit thee to partake the mystery.
 " Look ! it burns clear, but with the air around
 " Its dead ingredients mingle deathiness.
 " This when the Keeper of the Cave shall feel,
 " Mangre the doom of Heaven,
 " The salutary * spell

* " I shall transcribe a foreign piece of Superstition,
 firmly believed in many parts of France, Germany and
 Spain. the account of it, and the mode of preparation,
 appears to have been given by a judge : in the latter
 there is a striking resemblance to the charm in
 Macbeth.

*Of the Hand of Glory, which is made use of by house-
 breakers, to enter into houses at night, without fear of
 opposition.*

I acknowledge that I never tried the secret of the Hand
 of Glory, but I have thrice assisted at the definitive

“ Shall lull his penal agony to sleep

“ And leave the passage free.”

Thalaba answered not.



judgment of certain criminals, who, under the torture, confessed having used it. Being asked what it was, how they procured it, and what were its uses and properties? they answered, first, that the use of the Hand of Glory was to stupify those to whom it was presented, and to render them motionless, insomuch that they could not stir, any more than if they were dead; secondly, that it was the hand of a hanged man; and thirdly, that it must be prepared in the manner following.

Take the hand, left or right, of a person hanged and exposed on the highway; wrap it up in a piece of a shroud or winding sheet, in which let it be well squeezed, to get out any small quantity of blood that may have remained in it; then put it into an earthen vessel with Zimat salt-petre, salt, and long pepper, the whole well powdered; leave it fifteen days in that vessel; afterwards take it out, and expose it to the noontide sun in the dog days,

Nor was there time for answer now,
 For lo ! Mohareb leads,
 And o'er the vaulted cave
 Trembles the accursed taper's feeble light.

till it is thoroughly dry, and if the Sun is not sufficient, put it into an oven heated with fern and vervain. Then compose a kind of candle with the fat of a hanged man, virgin wax, and sisame of Lapland. The Hand of Glory is used as a candlestick to hold this candle, when lighted. Its properties are, that wheresoever any one goes with this dreadful instrument, the persons to whom it is presented will be deprived of all power of motion. On being asked if there was no remedy or antidote, to counteract this charm, they said the Hand of Glory would cease to take effect, and thieves could not make use of it, if the threshold of the door of the house, and other places by which they might enter, were anointed with an unguent composed of the gall of a black cat, the fat of a white hen, and the blood of a screech owl, which mixture must necessarily be prepared during the dog days.

Grose. Provincial Glossary and Popular Superstitions.

There where the narrowing chasm
 Rose loftier in the hill,
 Stood Zohak, wretched man, condemned to keep
 His Cave of punishment.
 His was the frequent scream
 Which far away the prowling Chacal heard
 And howled in terror back :
 For from his shoulders grew
 Two snakes of monster size,
 That ever at his head
 Aimed eager their keen teeth
 To satiate raving hunger with his brain.
 He in the eternal conflict oft would seize
 Their swelling necks, and in his giant grasp
 Bruise them, and rend their flesh with bloody nails,
 And howl for agony,
 Feeling the pangs he gave, for of himself
 Inseparable parts, his torturers grew.

 To him approaching now

Mohareb held the withered arm
 The Taper of enchanted power.
 The unhallowed spell in hand unholy held
 Now ministered to mercy: heavily
 The wretch's eyelids closed,
 And welcome and unfelt
 Like the release of death
 A sudden sleep fell on his vital powers.

 Yet tho' along the cave
 Lay Zohak's giant limbs,
 The twin-born serpents kept the narrow pass,
 Kindled their fiery eyes,
 Darted their tongues of terror, and rolled out
 Their undulating length,
 Like the long streamers of some gallant ship
 Buoyed on the wavy air,
 Still struggling to flow on and still withheld.
 The scent of living flesh
 Inflamed their appetite.

Prepared for all the perils of the cave
Mohareb came, he from his wallet drew

Two human heads yet warm.
O hard of heart ! whom not the visible power
Of retributive Justice, and the doom
Of Zohak in his sight,
Deterred from equal crime !

Two human heads, yet warm, he laid
Before the scaly guardians of the pass.
They to their wonted banquet of old years
Turned eager, and the narrow pass was free.

And now before their path
The opening cave dilates ;
They reach a spacious vault
Where the black river fountains burst their way.
Now as a whirlwind's force
Had centered on the spring,
The gushing flood rolled up ;
And now the deadened roar

Echoed beneath them, as its sudden pause

Left wide a dark abyss,

Adown whose fathomless gulphs the eye was lost.

Blue flames that hovered o'er the springs

Flung thro' the Cavern their uncertain light

Now waving on the waves they lay,

And now their fiery curls

Flowed in long tresses up,

And now contracting glowed with whiter heat.

Then up they poured again

Darting pale flashes thro' the tremulous air ;

The flames, the red and yellow sulphur-smoke,

And the black darkness of the vault

Commingling indivisibly.

“ Here,” quoth Mohareb, “ do the Angels dwell,

“ The Teachers of Enchantment.” Thalaba

Then raised his voice and cried,

“ Haruth and Maruth, hear me ! not with rites

" Accursed, to disturb your penitence

" And learn forbidden lore,

" Repentant Angels, seek I your abode.

" Me Allah and the Prophet mission here,

" Their chosen servant I.

" Tell me the Talisman."...

" And dost thou think"

" Mohareb cried, as with a scornful smile

He glanced upon his comrade, " dost thou think

" To trick them of their secret ? for the dupes

" Of human-kind keep this lip-righteousness !

" 'Twill serve thee in the Mosque

" And in the Market-place,

" But Spirits view the heart.

" Only by strong and torturing spells enforced,

" Those stubborn Angels teach the charm

" By which we must descend."

" Descend !" said Thalaba.

But then the wrinkling smile

Forsook Mohareb's cheek,

And darker feelings settled on his brow.

"Now by my soul," quoth he, "and I believe

"Idiot! that I have led

"Some camel-kneed prayer-monger thro' the cave!

"What brings thee hither? thou shouldest have a hut

"By some Saint's† grave beside the public way,



† The habitations of the Saints are always beside the sanctuary, or tomb, of their ancestors, which they take care to adorn. Some of them possess, close to their houses, gardens, trees, or cultivated grounds, and particularly some spring or well of water. I was once travelling in the south in the beginning of October, when the season happened to be exceedingly hot, and the wells and rivulets of the country were all dried up. We had neither water, for ourselves, nor for our horses; and after having taken much fruitless trouble to obtain some, we went and paid homage to a Saint, who at first pretended a variety of scruples before he would suffer infidels to approach; but on promising to give

" There to less-knowing fools
 " Retail thy Koran† scraps,
 " And in thy turn, die civet-like at last
 " In the dung-perfume of thy sanctity !.
 " Ye whom I seek ! that, led by me,

him ten or 12 shillings, he became exceedingly humane, and supplied us with as much water as we wanted ; still however vaunting highly of his charity, and particularly of his disinterestedness.

Chénier.

† No nation in the world is so much given to superstition as the Arabs, or even as the Mahometans in general. They hang about their children's necks the figure of an open hand, which the Turks and Moors paint upon their ships and houses, as an antidote and counter-charm to an evil eye : For five is with them an unlucky number and five (fingers perhaps) in your eyes, is their proverb of cursing and defiance. Those who

"Feet uninitiate tread

"Your threshold, this atones !

"Fit sacrifice he falls !"

And forth he flashed his scymetar,

And raised the murderous blow.



are grown up, carry always about with them some paragraph or other of their Koran, which, like as the Jews did their phylacteries, they place upon their breast, or sow under their caps, to prevent fascination and witchcraft, and to secure themselves from sickness and misfortunes. The virtue of these charms and scrolls is supposed likewise to be so far universal, that they suspend them upon the necks of their cattle, horses and other beasts of burthen.

Shaw.

The hand-spell is still common in Portugal. it is called the *figa*, and thus probably our vulgar phrase "*a fig for him*" is derived from a Moorish amulet.

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Then ceased his power ; his lifted arm,

Suspended by the spell,

Hung impotent to strike.

“ Poor Hypocrite ! ” cried he,

“ And this then is thy faith

“ In Allah and the Prophet ! they had failed

“ To save thee, but for Magic’s stolen aid ;

“ Yea, they had left thee yonder Serpent’s meal,

“ But that, in prudent cowardice,

“ The chosen Servant of the Lord came in,

“ Safe follower of my path ! ”

“ Blasphemer ! dost thou boast of guiding me ? ”

Kindling with pride quoth Thalaba,

“ Blindly the wicked work

“ The righteous will of Heaven.

“ Sayest thou that diffident of God,

“ In magic spell I trust ?

“ Liar ! let witness this ! ”

And he drew off Abdaldar's Ring
 And cast it in the gulph.
 A skinny hand came up
 And caught it as it fell,
 And peals of devilish laughter shook the Cave.

Then joy suffused Mohareb's cheek,
 And Thalaba beheld
 The blue blade gleam, descending to destroy.

The undefended youth
 Sprung forward, and he seized
 Mohareb in his grasp,
 And grappled with him breast to breast.
 Sinewy and large of limb Mohareb was,
 Broad-shouldered, and his joints
 Knit firm, and in the strife
 Of danger practised well.
 Time had not thus matured young Thalaba :
 But now the enthusiast mind,

The inspiration of his soul
 Poured vigour like the strength
 Of madness thro' his frame.
 Mohareb reels before him ! he right on
 With knee, with breast, with arm,
 Presses the staggering foe !
 And now upon the brink
 Of that tremendous spring,
 There with fresh impulse and a rush of force
 He thrust him from his hold.
 The upwhirling flood received
 Mohareb, then, absorbed,
 Engulphed him in the abyss.

Thalaba's breath came fast,
 And panting he breathed out
 A broken prayer of thankfulness.
 At length he spake and said,
 " Haruth and Maruth ! are ye here ?
 " Or has that evil guide misled my search ?

"I, Thalaba, the Servant of the Lord,
 "Invoke you. hear me Angels ! so may Heaven
 "Accept and mitigate your penitence.
 "I go to root from earth the Sorcerer brood,
 "Tell me the needful Talisman !"

Thus as he spake, recumbent on the rock
 Beyond the black abyss,
 Their forms grew visible.
 A settled sorrow sate upon their brows,
 Sorrow alone, for trace of guilt and shame
 No more remained ; and gradual as by prayer
 The sin was purged away,
 Their robes of glory, purified of stain

§ In the Vision of Thurcillus Adam is described as beholding the events of the world with mingled grief and joy ; his original garment of glory gradually recovering its lustre, as the number of the elect increases, till it be fulfilled.

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W

Matthew Paris.

Resumed the lustre of its native light.

In awe the youth received the answering voice,

“ Son of Hodeirah ! thou hast proved it here ;

“ The Talisman is Faith.”

END OF THE FIRST VOLUME.